THEOPOLIS,
OR THE
CITY of GOD
New JERUSALEM,
IN
Oppoſition to the City of the Nations *Great* BABYLON;

Comprehending

The bleſſing and benefit of Chriſts Kingdom, in the thouſand years Reign before his perſonal coming and appearing, after the total ruine of the Beaſt, and his Kingdom.

In a Coment upon the 20th. *and* 21ſt. *Chapters of the* Revelations.

With

An Additional Anſwer to theſe two material Queſtions:

1. Whether the thouſand years Reign is not already paſt, as *Brightman*, and others affirm.
2. Whether the natural Jew is not moſt concerned in the latter day Promiſes and Prophecies, eſpecially in the pulling down *Babylon*, and Building of *Zion*, as *Maton*, and others aſſert.

Ezek. 4. 1. *Son of Man take thee a Tyle, and Pourtray upon it the City* Jeruſalem.

Hoſ. 12. 10, *I have multiplyed Viſions, and uſed ſimilitudes.*

Dan. 12. 4. *And many ſhall run to and fro, and knowledge ſhall increaſe.*

Pſ. 145. 11. *They ſhall ſpeak of the glory of thy Kingdom, and talk of thy Power.*

Iſa. 57. 14. *Take up the ſtumbling-block out of the way of my people.*

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XX. CHAP. Of the Revelations.

1. *And I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his hand.*

2. *And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him a thousand years.*

3. *And cast him into the bottomless Pit, and shut him up and set a Seal upon him, that he should deceive the Nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

4. *And I saw Thrones, and they sat upon them, and Judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received their marks upon their foreheads or in their hands, and they lived and Reigned with Christ a thousand years.*

5. *But the rest of the dead lived not again, till the thousand years were finished. This is the first Resurrection.*

6. *Blessed and Holy is he that hath part in the first Resurrection, on such the second death hath no power but they shall be Priests of God and of Christ, and shall Reign with him a thousand years.*

7. *And when the thousand years are expired Satan shall be loosed out of his prison,*

8, *And*

8. *And shall go out to deceive the Nations, which are in the quarters of the Earth* Gog *and* Magog, *to gather them together to battel, the number of whom is as the Land of the Sea.*

9. *And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City, and fire came down from God out of Heaven, and devoured them.*

10. *And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and false Prophet are, and they shall be tormented day and night for ever and ever.*

11. *And I saw a great white Throne, and him that sat on it from whose face the Earth and Heaven fled away, and there was found no place for them.*

12. *And I saw the dead small and great stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those things, which were written in the Books according to their works.*

13. *And the Sea gave up their dead which were in it, and Hell delivered up the dead which were in them, and they were judged every man according to their works.*

14. *And Death and Hell were cast into the Lake of Fire; this is the second death.*

15 *And whosoever was not found written in the Book of Life, were cast into the Lake of Fire.*

Christ's

Christ's Kingdom in the thousand years Reign, before his Personal appearing, asserted from the 20th *of the* Revelations, *&c.*

THis Chapter contains the last Historical, propheſie of the Dragons diſaſter. The twelfth foretels his being ſubdued by *Michael*, and caſt unto the Earth: This, of his being taken by the Angel, and caſt bound into the bottomleſs pit, &c. being the Epilogue and laſt act of the whole warfare of the Church, as it is ſubject to dangers and diſtreſſes, he being the laſt of her three capital Enemies, that here goes off the Stage.

In the 16th Chapter *John* hath diſcovered to him the confederacy and conjunction of Dragon, Beaſt, and Falſe-prophet in their call to, and combination with the Kings of the Earth, and whole

world to oppose Christ, and his Saints in their great battle: In the 19th is the issue of this great undertaking declared, *viz.* a total overthrow and destruction of that great Army, the Kings Captains and Mighty men, the taking of the Beast and False-prophet, and casting them alive into the lake of fire burning with Brimstone: And in this 20th you have the account of the Dragon's Fate in this great Catastrophe, *viz.* of his taking and how as a wretched Captive he was bound and made close prisoner (for a season,) then after a short Release, how brought to judgment and sentenced to the lake of fire with his Companions, together with the blessing and advantage, that accrues hereby to the Church of Christ.

A Portion of Scripture worthy our most serious search and enquiry, containing most seasonable and necessary truths, and of such import, that a late learned Author saith thus of it. *That it contains the Catastrophe, Result, and Design of all that God hath spoken before in the Old Testament, and no less than a Golden Key to unlock the Bible, especially the Old Testament.* Though expressed in such mistical Allegories and Types, such Figurative and Tropical Terms, as makes it very abstruse, and difficult, and to that degree, so that *Brightman* saith, that a man may see by the commentary of Interpreters, how greatly they are puzled and toyled in the interpritation of this Chapter, being like an intricate Maze and Labyrinth

labyrinth, where there is no winding of a mans self out. And Mr. *Mead* calls it the most abstruse of all the Prophetical Scriptures and most to be admired, and so misterious, *that he dares not enlarge himself into that curious search of the Reasons of several Circumstances, lest that of* Solomon *be laid to his charge* (Prov. 10. 19.) *In the multitude of words there wanteth not sin. And another thus; The particulars contained herein are most abstruse and misterious, and that to be too positive and definitive about them, and the misteries intended in them, would argue too much boldness and temerity.*

The consideration whereof calls therefore for the greater circumspection, wariness, and sobriety.

The Method propounded in search after the misteries contained in this Chapter shall be.

First, To lay down the Analisis and parts of the Chapter: then treat of each material thing contained in the parts, and that by certain known rules as helps and way-marks to steer herein, with some remarks upon the same, and a brief Paraphrase upon it.

The Parts of the Chapter.

THis Chapter contains the doom and judg-ment of the Dragon, as discovered to *Joh* in three parts or periods.

First, In his binding and consequents thereof.

Secondly, In his loosing with the effects of it.

Thirdly, In his final and utter judgment, and what follows thereon.

First, Of his binding, wherein is considerable

1 The Agent by whom, an Angel; *And I saw a Angel come down from Heaven, having the Key o the bottomless pit, and a great chain in his hand*

2. The actions of the Angel.

1. In apprehending of him; *And he laid hol on the Dragon, that old Serpent, which is th Devil and Satan.*
2. In binding of him, and how long; *An bound him a thousand years.*
3. In Imprisoning of him set forth, partly by the place (*and cast him into the bottomless pit*) partly by his secure way of proceeding, *And shut him up and set a seal upon him.*

3. The end of his judicial process with the Dragon, *viz. That he should deceive the Na tions no more till the thousand years were fulfilled,* amplified by the Dragons release for a little moment; (*After that he must be released a little season.*)

Then

Then the conſequents of the Dragons binding, and as one main reaſon thereof, *viz.* the Churches happy and glorious condition, wherein is conſiderable.

Firſt, The Reſurrection and Reviving ſtate, under the denomination of Martyrs; *And I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and the Word of God, and which had not worſhiped the Beaſt, neither had received his mark upon their foreheads, or in their right hands.*

Secondly, Their Enthroning or Reigning; *And I ſaw Thrones and they ſat upon them, and judgment was given to them, And they lived and reigned with Chriſt a thouſand years.*

Then their ſaid ſtate and condition is amplified three ways,

1. By the oppoſite condition of their Enemies; *But the reſt of the Dead lived not again, till the thouſand years were finiſhed.*
2. By the denomination given to this condition of the Revived Martyrs; *This is the firſt Reſurrection.*
3. By their happineſs and holineſs, partly in reſpect to the evil, they are exempted from: partly the good they are called to enjoy; *Bleſſed and holy is he that hath part in the firſt Reſurrection: on ſuch the ſecond Death hath no power; But they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.*

Secondly, Of the looſing of the Dragon out of Priſon, wherein is conſiderable.

1. The time when; *But when the thouſand years are expired Satan ſhall be looſed out of Priſon.*
2. The ſubtile practiſes of the Dragon declared in the ſeducing, and ſtirring up new Enemies againſt the Church; *And he ſhall go out to deceive the Nations*: deſcribed by the extent of of the places whence to be gathered; *From all the Quarters of the Earth.* 2ly By their denomination (*Gog and Magog.*) 3ly By their number (*As the ſand of the Sea.*) 4ly The intent of the gathering; *For Battle againſt the Saints.*
3. The hoſtile acts of theſe ſeduced Enemies, partly going up every way againſt them, partly ſurrounding them on every ſide: *And they went up on the breadth of the Earth, and encompaſſed the Camp of the Saints about, and the beloved City.*

Then nextly, The effects of this great gathering, and what became of this Dragonical deſign and mighty Hoſt: *And fire came down from God out of Heaven and devoured them.*

Thirdly, His final and utter judgment, which is deſcribed.

1. By the Cauſe; *And the Devil that deceived them.*
3. By the place; *Was caſt into the lake of fire.*
2. By his Companions in Torment; *Beaſt and Falſe-prophet.*

4. By the extremity and endlesness of it; *And shall be tormented day and night for ever and ever.*

Then what follows the damning of the Dragon, *viz.* The general judgment, wherein is to be considered.

1. The Majestical Enthronement of the Judge upon his Tribunal or Judgment seat, partly by the glory thereof; partly by the power of his presence: *And I saw a great white Throne and him that sat upon it, from whose face the Earth and Heaven fled away, and there was found no place for them.*

2. The order and manner of his judicial proceeding.

1. By his conventing all before his Tribunal, that were to be judged; *And I saw the Dead both small and great stand before God, the Sea giving up the dead which were in it, and the Graves delivering up the dead which were in them.*

2, By his final dooming or sentencing of them, wherein note,

1. The matter of fact.

2. The evidence produced for conviction; *And the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of those things, which were written in the Books according to their works.*

3. The Execution of the judicial sentence, both upon Things and Persons, 1. Things: *And Death and Hell were cast into the lake of fire:*

This is the second Death. 2. Persons, *And whosoever was not found Written in the Book of Life, was cast into the lake of fire.*

Having thus laid down the parts, the next thing to be considered and enquired into, is the meaning of the Spirit, and what is held forth to us by this Parabolical, and misterious Prophecy. *For this Book of the* Revelations (as Mr. *Mead* well obserues) *is not usually to be taken accordng to the Letter only, as of a certain bare History of things done, but as a Propheſie involved with Mysteries, Allegories, and Types. Therefore must we labour to get a right discerning of the meaning of those Parables, and Prophetical Misteries which for the most part are Figurative and Tropical, and in part borrowed from the Condition of affairs under the Old Testament,* And that it is alike injurious to truth to take a misterious Allegory in the Letter, as to make an Allegory of the plain Scripture; to Litterize the Allegory, as to Allegorize the Letter.

Bernard, p. 130. *As it is composed of similitudes, so the words are Figurative, the whole Propheſie full of Metaphors, and almost altogether Allegorical: so as we must take heed that we look further than into the Letter and naked Relation of things, as they are set down: Otherways the book should be full of absurdities, impossibilities, falsities, and flat contradictions unto other truths of Scripture, which are far from the words of Gods holy Spirit, which are ever holy and true: For who can believe a Lamb to have seven eyes, a mountain*

mountain burning to be cast into the Sea, and this thereby to become in a third part blood, a star to fall from Heaven, Locusts to be of so monstrous a shape as is set down in Chapter 9 h, and Horses with Lions heads; fire, smoke and brimstone coming out of their mouths; Dragon and Beast with seven heads and ten horns, &c. Therefore we must not stick in the Letter, but search out the Historical sense, which is the truth intended. Also we must note this carefully, that all this whole propheſie is framed after the state and condition of the antient people of God, the Jews; and after the words and visions of the antient Prophets as we may see by comparing the words and visions of this Book with Moses and the Prophets, First to their sufferings under their three Enemies, as Pharaoh in Ægypt called a Dragon. 2. By Babel and the Beasts noted in Daniel. 3. By Gog and Magog. 2. To their whole state, viz. By the twelve Tribes, the Wilderness, Thunder, Lightning, Earthquake, to the Tabernale, the Ark of his Testament, the Priests, to white Raiment, a Golden girdle about the paps, the Altar, Incense, Odours, Lamps, Candlesticks. Golden Censer, Temple, Singing, Instruments of Musick, smoke filling the Temple, to the Trumpets, To Jerusalem, Kings, Thrones, Crowns, Elders, &c.

Therefore for our better guide herein, these known necessary and approved Rules are laid down to be observed in the Exposition of the difficult things in this Chapter, viz. That taking

taking it for granted as previous to all, there is an absolute necessity of (*a*) Prayer, (*b*) Reading, (*c*) Meditation, (*d*) Conference, (*e*) Practise, we must diligently observe.

a James 1. 17. 1 John 1 20, 27 *b* Rev. 1. 3. Acts 8. 28, 29. 30. *c* Psal. 1. 2. *d* Dan. 12. 4, 8, 13. *e* Rev. 1. Psal. 119. 98, 99. John 7. 17. Dan. 12. 3.

Rule 1. First, to compare any obscure passage or phrase with other Scriptrues and Prophecies alledged, , or alluded to, whereby much light will be gained to many dark places in this book, and so Scripture shall expound Scripture, which is the best Interpreter, as for instance, *Rev.* 11. 4, 5, 6. Wherein the two witnesses are compared to *Moses* and *Aaron*, *Numb.* 16. to *Elijah* and *Elisha*, 1 *Kings* 1. to *Zerubbabel* and *Joshua*, *Zach.* 4. 3. 11, 12, 14. The Song of *Moses*, *Rev.* 15. 3. with *Exod.* 15. 1. *Psal.* 145. 17. mistic *Babylon*, *Rev.* 17. 24. with litteral *Babylon*, *Jer.* 51. 7. To seperate from her, *Rev.* 18. 4. with *Jer.* 51. 6. her destruction, *Rev.* 18. 7, 8. with *Jer.* 47. 7, 8, 9. To rejoyce at it, *Rev.* 18. 20. with *Jer.* 51. 48. Saints coming forth in vengeance, *Rev.* 19. 13. *Isa.* 63. 2. *Rev.* 19. 15. with *Psal.* 2. *Isa.* 63. 3. New Heavens and Earth, *Rev.* 21. with *Isa.* 65. 7. 2 *Pet.* 3. 13, *&c.*

Rule 2. Secondly, To consider, what visible or obscure passage the Holy Ghost hath interpreted in the Revelation it self. For of all sur-

he Exposition is undoubted and infallible, and o will the Revelation be the best Expounder of he Revelation, and from those Expositions proortionably borrow light, for the discovering of ther obscure passages depending thereupon, elating thereto, or contemporaneous therewith: s for instance, *Rev.* 1. 20. *The mistery of the even Stars in his right hand, and of the seven Golen Candlesticks interpreted by Christ*, viz. *he seven Stars are the Angels of the seven hurches: and the seven Candlesticks are the even Churches.* So Rev. 17. 7. *The mistery of e Woman and of the Beast that carryth her, which hath the seven heads and ten horns, nd of the waters she sat on*, explained and exounded by the Holy Spirit: The Woman is inerpreted to be the great City, that then reigned ver the Kings of the Earth: And the waters here the Whore siteth to be People, Multiudes, Nations, and Tongues: The Beasts seven heads to be seven Mountains, and seven ings; Ten horns to be ten Kingdoms, conerning which interpretation Mr. *Mead* hath this emark, *viz. This is singular in this place, nor be passed over, with a slight observation: That this vision concerning the great Whore and the Beast bearing her, is opened to* John *nd to us by the Angel (contrary to his wonted manner) with a most plain interpretation without oubt to this end, that by the benefit of the interpretion thereof, as being the chiefest vi[illegible] of all the rest,*

the

the other Misteries contained in the Revelation *hitherto indeed shut up, but depending upon it with a wonderful Artifice, might be revealed. Here therefore give all attention: and least the Angel should take this pain in vain, as far forth as it concerneth thee: Remember this right well, right well I say.*

And another thus; *This propheſie thus lively disclosed, may deservedly be stiled the Divine Key of the Revelation, whereby many misteries of this book may be unlocked, and the Top-Tower, or Turret of the* Revelations, *whence the secrets of this Book may be peculiarly and certainly discovered on every side.*

Rule 3. Thirdly, Most diligently to observe the scope, order, and harmony of the Prophecies.

In the next place we come to consider the Phrases and Terms, that call for explanation and unfolding in this Prophecy, which we shall take in order as they lye in the several parts of the Chapter, *viz.*

First, Who the Dragon? 2ly What by his apprehending? 3ly Who the Angel that there lays hold upon him, that comes from Heaven? and what by Heaven? 4ly What by the Dragons binding, imprisoning, and sealing in the pit? 5ly What by the bottomless pit? 6ly What the thousand years, and how to be taken whether definitely and indefinitely? 7ly What the living

living of the Martyrs, or first Resurrection: 8ly What this Reigning with Christ? 9ly What this second Death? 10ly What by the rest of the Dead, that lived not again? 11ly What to be Priests of God and of Christ? 12ly What by the Dragons loosing, or release and deceiving the Nations? 13ly Who *Gog* and *Magog*? 14ly What the beloved City: 15ly What the fire that comes down from Heaven to destroy the Enemies? 16ly What by the general judgment? And of these we shall endeavour to speak distinctly with inlargement suitable to the point before us.

Of the Dragon.

THe first thing to be enquired into, is the great subject of this discourse, the Dragon; Who and what he is. The right understanding whereof will let us much into the Mistery of this Prophecy, which therefore obliges to the more diligent search, and greater exactness, keeping close to the rules propounded.

Dragon, or old Serpent in Scripture is taken in a two-fold sence; sometimes in a litteral, *viz.* that Creature, who as said (*Gen.* 3. 1.) *Was more subtile than any beast of the field, which the Lord God had made*, held forth to be destructive, cruel and devouring, *Jer.* 51. 34. *Eccles.* 10. 11. poisonous and murderous, *Deut.* 32. 33. *Psal.* 58.

58. 4. Envious and malicious, *Gen.* 3. 1, 2, 4 ſt
And ſometimes in a figurative or miſtical ſenſe
viz. Great Tyrants, who acting in the Dragon
cruel, ſubtile, envious and deſtructive nature
are properly ſo called. Therefore *Pharaoh* the
old cruel Enemy of Gods people is called Dra
gon, *Iſa.* 51. 9. *Ezck.* 29. 3. So alſo *Nebuchad*
nezzar that other cruel bloody Enemy, *Iſa.* 27. 1
Jer. 51. 34. Alſo the Roman Empire whilſt Hea
then, ſo murderouſly bloody to the Saints in
diſtinction from the Beaſt called Dragon, gre
Red Dragon, *Rev.* 12. 39. So the Whale or Levi
than that devouring tyrannous Sea-monſter calle
Dragon *Pſal.* 74. 13, 14. *Hence the Heatheniſh an*
Pagan Empire, that bears rule in all the World,
Turk, Tartar, &c. Is called here in this pla
Dragon in diſtinction from the Beaſt, that bo
ſway only in *Europ*, and now vanquiſhed an
put down, as in the former Chapter, ſo that as th
Pagan Empire we are to notion Dragon her
viz. a State or Empire (as the Beaſt in
terpreted before) not any particular pe
ſon.

Object. *But it is ſaid, what need you go ſo fa*
for an interpretation, when you have one ſo near
hand? Is it not here ſaid that he is the Devil an
Satan the old Serpent? So alſo Rev. 12. 9. *h*
ſeven headed, ten horned, red Dragon
called the old Serpent the Devil and Satan, m
therefore by Dragon here is not to be underſtood
ſta

state or constitution of Government, as you suppose; but the Devil himself.

Answ. It is true the Dragon in the 12th and here also is said to be the old Serpent, Devil and Satan; not that he was personally so, but figuratively and representatively; as it is said the Serpent beguiled *Eve.* 2 *Cor* 11. 3. which was not the Serpent barely considered, but the Devil acting the Serpent: As the Devil in *Samuels* shape or mantle; or when a man is possessed by the Devil, the man is said to speak and act, when it is the Devil that speaks and acts him: And so is the Heathen Empire called the Devil and Satan, *Rev.* 2. 10. Where it is said the Devil shall cast some of you into prison: Not that the Devil in person was to do it; But the Devil in his Imps, Agents, Officers, Instruments, Vicegerents; And so *Rev.* 2. 13. It is said, Satan dwelt and had his seat there; not that the Devil actually and visibly in person dwelt there: But the Devil in his Spirit and old enmity acting in his substitutes, the Rulers and Magistrates of that place. And well might the Heathen Emperours of old be called the Devil, and Satan that old Serpent.

First, Because he as God and prince of this World, and of the Air the *Abaddon*, and *Apollyon*, King of the bottomless pit, having by Gods permission the dispose of the worldly Governments,

ments, (*Luke* 4. 6. compared *Rev.* 13. 7.) is the Head and Soveraign of the Rulers of darkneſs in this world. And therefore are the Beaſtly and dragonical powers ſpringing from him, acting under him, and being influenced by his Spirit as their Lord and Head, are called Devils by his name; Whereas Gods Rulers, deriving from above, influenced by his Spirit, acting in his name, by his Laws and in his Authority, are called Gods.

Secondly, Becauſe they acting in that Dragonical, ſubtile, tyrannous, bloody ſpirit, even the ſpirit of the Devil, are therefore called the Red Dragon, Devil, and Satan.

Thirdly. Becauſe they ſet up and impoſe Idolatry, the Devils worſhip, not only thereby worſhiping themſelves, but inforcing others to do the ſame, yea to require divine worſhip to be done to themſelves, as *Nebuchadnezzar*, and the Heathen Emperours of old, falſe worſhip being called the worſhip of Devils, 1 *Cor.* 10. 20, 21. 2 *Chron* 11. 15. *Deut.* 32. 17. And that by Dragon is to be underſtood the Heathen Empire or Government, further appears from the interpretation given by Chriſt himſelf in this Book, *Rev.* 17. 8, 9, 10. Where the ſeven headed and ten horned Beaſt, that had the Crowns upon the horns (the Image as well as ſubſtitute of the Dragon, who had ſeven heads and ten horns alſo, the difference only betwixt them, was, that the Dragon had his Crowns upon his heads;

which

which when he reſigned in that part of his Dominion to the Beaſt, the Crowns were put upon the hornes) is interpreted by the ſpirit to be civil Empire and power The ten horns are ten Kingdoms, and ſeven heads are ſeven Kings, five of which were fallen before *Johns* time, and one of the ſix of thoſe heads was in *Johns* time, and the ſeventh afterwards to come; and they alſo ſignified ſeven hills interpreted to be that City, that then ruled over the Kings of the Earth, which was no other than *Rome*, the ſeat and Metropolis of the Empire, as it was then ſtanding upon ſeven Mountains.

So that the ſeven headed red Dragon and ſeven headed ſcarlet coloured Beaſt, his Image and Succeſſour, in that part of the World, *Europe*, was no other by this interpretation than the Soveraign Empire and Rule, that firſt was exerciſed in *Rome* Heathen (that drew the third part of the Stars of Heaven, or powers or potentates of this world) during the Dragonical ſtate, and in *Rome* Antichriſtian, during the Beaſtly ſtate.

And further it appears that by Dragon we are to underſtand here the heathen Empire from the extent of his power and juriſdiction. For it is ſaid *Rev.* 16. 13, 14. that the emiſſaries of the Dragon, Beaſt and Falſe-Prophet go forth unto the Kings of the Earth, and of the whole world to gather them to the Battle of that great day of God Almighty. The Beaſt and Falſe-Prophets power

extend no further than the ten Kingdoms. But it i
the Dragon that commands the reſt of the world
deceiving the nations and whole world, *Rev*
12.9. Therefore it is ſaid of him, after he i
looſed again, 20. 8. that he goes out again t
deceive the Nations, which are in the four quar
ters of the Earth, *Gog* and *Magog*, which grea
army (the number of whom is as the ſand of th
Sea) is ſaid to come up upon the breadth of th
Earth, and to compaſs the Camp of the Saints
ſo that it appears plainly to be that power tha
influences and commands, the greater part o
the world. And again it appears to be the Hea
then Empire or State of Government; becauſ
it is judged to the ſame ruine and deſtruction tha
the Beaſt and Falſe-prophet were (they who wer
interpreted, *Rev.* 17. the miniſterial and magi
ſterial part of Antichriſt) and ſaid to be take
and caſt alive into the lake of Fire und Brimſtone
viz. that frame of Rule and Government,
utterly to be cancelled, reverſt, and vacated
and never any more to appear in this world;
is the Dragonical, Satanical ſtate, being adjudg
ed to the ſame lake of Fire and Brimſtone wit
the Beaſt and Falſe-prophet, utterly alſo damne
and deſtroyed, never any more to appear in th
world.

And again it appears to be no leſs, if you examin
thr ſcope of the place and order of the Prophe
ſies.

The ſcope of the Book is to ſhew as the riſe an
rag

rage. ſo eſpecially the ruine of the Enemies of Chriſt, and his Church in order to their triumph and Glory, which is excellently held forth by Mr. *Thomas Goodwin* in his Intereſt of States and Nations in that brief Epitome he gives of the *Revelations* : Which Book (ſaith he) is a Tragi-comedy beginning with a Kingdom, given to be won by conqueſt, *Rev.* 6. 8. and ending with a Corronation of a King and the Marriage of his Bride; and all between is but the removing of all ſuch lets and impediments as ſtand in the way. Now the principal Enemies that Chriſt and his Church hath to deal with, are held forth under the types and terms of a Dragon, Beaſt and Falſe-prophet. The Dragon acts two parts one before the riſe of the Beaſt, and another preſently upon and after the Beaſts fall. The twelfth Chapter gives an account of the victory that *Michael* obtained over him, when he was caſt out of Heaven into the Earth, upon which he reſigned up his power, ſeat and authority unto the Beaſt, *viz.* in thoſe territories for 42. Months, or 1260. days or years.

At the latter end of the Beaſts or Antichriſts Dominion, *viz.* under the ſixth Vial, there is a confederacy and combination of Dragon, Beaſt and Falſe-prophet to gather the Kings of the Earth and whole world to the Battle of the great Day of God Almighty: Accordingly they are aſſembled and ingage Battle with Chriſt and his followers; (not that we are to ſuppoſe that all

the world, *viz. Europe, Asia, Africa,* and *America*, are to be gathered into one place: But holding out the Universal enmity and opposition, that with mutual consent shall be made in the powers of the Earth against Christ, his people and Government) but with what success this Hostile league and confederacy is struck, you have already heard: Their powers are broken; their Authority is dissolved. The Beast and False-prophet, *viz.* the ministerial and Magisterial part of Anti-Christ is taken and cast alive into the lake of Fire and Brimstone. They are wholly gone off the Stage with a stink, who have so long Lorded it in those ten Kingdoms of *Europe*. And then also is the Dragon taken, and bound, and imprisoned in order to the taking place of Christs Kingdom, not only in *Europe*, but over the whole world, throughout the whole Earth, which was the Dragons or Devils dominions, or that Heathenish Empire and Rule, that extends all the world, through both *Asia*, *Africa*, and *America* in distinction from the Beastly state, that hath been visible in the *Europian* Territories. Now during the time of the Dragons binding, the Church hath peace, rest and rule over the whole world; but after he is released, and that Empire permitted to perk up again, fresh disturbance will be given to the Church, called the Camp of the Saints or the beloved City, all the world through, till the Dragons total doom and judgment, which then immediately follows.

In

In further confirmarion hereof take theſe following inſtances.

The Aſſemblees Annotations upon Rev. 12. 3. *A great red Dragon,* viz *the Heathen Roman Emperours ſucceeding one another, who did the Devil ſervice, as in other things, ſo chiefly in perſecuting the Church,* Pſal. 74. 13, 14. Iſa 27. 17, 18. 51. 9. Ezek. 29. 3. *He is great becauſe of his large Empire; Red, that is bedewed with the blood of the Saints, at if dyed with it; ſeven heads ſitting on ſeven hills,* Chap. 17. 9. *Ten horns ten Provinces, the ſtrength of it as horns are of Beaſts,* Dan. 8. 3, 4, 5. 6. *Seven Crowns ſeven kinds of Governments, one after another on her ſeven hills* (Rev. 17. 10) *on his heads, not his horns; for the Supreme Authority was in* Rome *on the ſeven hills, not in the Provinces as after: His tayl drew the third part of Heaven, he ſubjected the third part of the Provinces of the world: Did caſt them to the Earth,* viz. *Put down theſe Princes, whom he ſubdued from the Royal Authorities.* And upon *Rev.* 20. 2. *Dragon, the Pope being deſtroyed, the Devil would bring in the Turk, who ſeemeth yet to ſtand, or ſome other Enemy, like the Heathen Emperour called the Dragon, before* Rev. 12. 3. *to perſecute, and war againſt the Chriſtians, but God will not permit it till the thouſand years of the Churches proſperity be done, and upon the* 10th *verſe, The Devil,* viz. *the Turk the Devils new Agent, another Dragon, like the Heathen Emperour or ſome other Enemy, no Chriſtian by Pro-*

fession shall be sent to Hell to keep the Pope and Popish Emperour company Here it may be noted, that the foes of the Church that profess not the name of Christ, as the Heathen and Turkish Emperour, are in this Book compared to Dragons and Serpents, and to the Devil himself, so the Popes and Popish Emperours who profess Christianity, are compared to wild Beasts.

And Mr. *Mead* in his Comment upon the *Rev.* Chap. 12. 3, 4. *A wonder or representation of* Rome *Heathen, whose marks are every where seven heads and ten horns: seven heads indeed, as well for the seven hills, upon which the City was built, as also for the seven sorts of Governours, who were successively to Govern that City. The ten horns for the ten Kingdoms, which were to arise in the time of the last head, to which they were to grow: Which interpretation is not mine, but the Angels* Chap. 17. *In the mean time another Character of the* Roman *Emperour is added to these. Whereas it is said, He drew the third part of the Stars of Heaven with his Tail, and did cast them to the Earth; that is, he subjected the third part of the Princes and Rulers of the World to his Empire. For even so much,* viz *the third part of the known world in* John's *age, the dominion of* Rome *did comprehend within its Limits.*

Add here *Bernard* upon *Rev.* 12. 3. *p.* 208. *This is expounded to be the old Serpent, the Devil and Satan* vers. 9. *by an allusion to* Gen. 3.

but

but yet ſo underſtanding him as hereby be underſtood alſo the ſpecial miniſtry of his fury, viz. *the Heathen perſecuting Emperours of* Rome. *For this propheſie of things to be done here on Earth by men: Alſo the Woman noteth out a company here in this world, and ſo muſt the Dragon note out in like ſort ſuch here as be her Adverſaries. Again the deſcription of this Dragon cannot agree properly to the Devil himſelf, but is indeed the Arms of* Rome, *when it was Heathen and had Heathen Emperours ruling there, who worſhiped the Devil,* 1 Cor. 10.20. *and were led by him, as all the wicked be,* Eph. 2. 2. *He perſecuting Chriſtians for the very name of Chriſt, ſo as the battle was againſt Chriſt Jeſus himſelf. No marvel then that they be called the Dragon, that is the Devil, who is put for his Inſtruments,* Chap. 2. 10 *As here his Inſtruments for him.*

Of the Dragons taking or apprehending.

And he laid hold, or took: A Metaphor borrowed from the ſeizing of a Priſoner at war and ſo improved here, It is ſaid in the former Chapter he was fought with and vanquiſhed; and in this Chapter laid hold off, or taken, implying a compleat conqueſt; for when a chief General after Battle is taken, the buſineſs is over.

Which holds out no leſs than the abſolute victory, that Chriſt and his followers have obtained in pleading his kingly right to the Governments of this world over the Beaſtly and Dragonical powers of this world, who have uſurpt and a long time poſſes'd the ſame, and having not only ſubdued, but abſolutely diſmiſſed, caſhier'd, and damned the Antichriſtian ſtate in both parts of it, both Civil and Eccleſiaſtical, even to that degree, that they ſhall never appear to do miſchief any more, no more than two wicked wretches, that are caſt alive into Hell fire, can ever expect to come forth to act villany any more in this world; ſo now alſo is the Heathen Pagan ſtate ſo vanquiſh'd and brought down, and as much out of a capacity to do any more miſchief for the ſeaſon intended, then a Baffled, Conquered

ed enemy that is apprehended and taken priſoner.

And that ſuch a ſeaſon ſhall be, wherein Chriſt Jeſus, (who hath right to the worlds Government, not only by gift, purchaſe, covenant and inheritance) muſt yet plead and obtain the ſame by war and conqueſt alſo, appears in part from theſe following Scriptures.

Numb. 24. 8. *He ſhall eat up the Nations his Enemies: He ſhall break their bones and pierce them through with his arrows.* 9. *He couched, he lay down as a Lyon: Who ſhall raiſe him up?*

Iſa. 41. 2. *Who raiſed up the righteous man from the Eaſt, called him to his foot, gave the Nations before him, and made him rule over Kings? He gave them as the duſt to his Sword, and driven Stubble to his Bow*: Speaking of *Abraham* (*Gen.* 14.) in his ſubduing the four Kings, Types of the four Monarchies. Who hath wrought and done it, calling the Generations from the beginning? I the Lord, the firſt (*viz.* he that was with *Abraham* in the Type in the beginning at the firſt,) and with the laſt I am he. (I will alſo in the concluſion be with the ſeed of *Abraham* in the ſame work in ſubduing and taking their Antitypes, the four Monarchies themſelves) Iſa. 42. 13. *The Lord ſhall go forth as a mighty man: He ſhall ſtir up jealouſie like a man of War: He ſhall cry, yea roar: He ſhall prevail againſt his Enemies.* 14. *I have a long time holden*

holden my peace, I have been ſtill and refrained my ſelf: Now will I cry like a Travelling Woman; I will deſtroy, and devour at once. 15. *I will make waſt Mountains and Hills, and dry up all their Herbs: and I will make the Rivers Iſlands, and I will dry up the Pools,* &c.

Haggai 2. 22. *And I will overthrow the Throne of Kingdoms, and will deſtroy the ſtrength of the Kingdoms of the Heathon: and I will overthrow the Chariots, and thoſe that ride in them: and their Horſes and their Riders ſhall come down, every one by the Sword of his Brother.*

Rev. 17. 14. *Theſe ſhall make War with the Lamb, and the Lamb ſhall overcome them; for He is Lord of Lords, and King of Kings: and they that are with him are called choſen and faithfull.*

Rev. 19. 13, &c. *And he was clothed in a Veſture dipt in blood, and his name is called the Word of God: And the Armies, which are in Heaven, followed him upon white Horſes, clothed in fine linnen, white and clean: And out of his Mouth goeth a Sharp Sword, that with it he ſhould ſmite the Nations: And he ſhall rule them with a rod of Iron: And he treadeth the Wine-preſs of the fierceneſs and wrath of Almighty God: And he hath on his Veſture and on his thigh written, King of Kings, and Lord of Lords.*

So alſo, *Pſalms* 2. 8, 9, &c. *Dan.* 2. 44, 45. *Pſal.* 45. 3, 4, 5. *Pſal.* 66. 3, &c, *Pſal.* 72. 9,

9, 19. *Iſa.* 24. 19, 20, 21, 22. *Ezek.* 21. 26, 27. *Rev.* 14. 19, 20. *Iſa.* 63. 1, 2, 3, 4, 6. Which diſpenſation is no other than the pouring out the Vials, *Chap.* 16. The Earth-quake, Deſolation and Slaughter that attends the Reſurrection of the Witneſſes, *Rev.* 11. Typed out by *Abrams* Conqueſt of the four Kings, as before; the overturning of *Pharaoh* and his Hoſt; the ſubduing the thirty one Kings in *Canaan* by *Joſhuah*, in order to give reſt to the people in the promiſed land; the deſtruction of all Enemies by *David* in order to *Solomons* quiet, and peaceable Reign. And this work (as in the Types) is to be performed gradually. Firſt the Antichriſtian powers and Intereſt; afterwards the Heatheniſh and pagan Governments, in order to the ſubduing, and bringing the whole world under the Dominion, and Soveraignty of Jeſus Chriſt, who muſt have the Heathen for his Inheritance, and the uttermoſt parts of the earth for his poſſeſſion, and muſt rule from Sea to Sea, from the River to the end of the Earth.

Of

Of the Angel, that lays hold on, or apprehends the Dragon.

And I ſaw an Angel come down from Heaven having the Key of the Bottomleſs *pit and a great chain in his hand, and he laid hold,* &c.

THe word Angel both in Greek and Hebrew ſignifies a Meſſenger, taken therefore ſometimes for Heavenly Spirit *Heb.* 1. 7. *Pſal.* 103. 20. Sometimes a Miniſter of the Goſpel or Elder, 2 *Cor.* 5. 20. *Rev.* 2. 1. Sometimes for Chriſt Jeſus himſelf the Archangel. So ſometimes by an Angel, though expreſt in the ſingular Number, is meant the whole Elderſhip or Miniſtry, as *Rev.* 2 1. So the Angel of the Church of *Epheſus*, is to be underſtood more than one, becauſe they had Elders more than one, *Acts* 20. 17. So the Angel is ſaid to pour out the Vials, *Chap.* 16. By it is to be underſtood thoſe Miniſters of Gods wrath, that are to execute his judgments upon *Babylon*. And by the Angel in the 14th *Chapter*, that is to Preach the Everlaſting Goſpel, we are to underſtand the whole Miniſtry, that is then called thereto. Which I take to be the import of Angel here, *viz.* the vertue, power and

and authority of Christ the Archangel, put forth in and by his Church, and people clothed with authority to perform this great service, having the Key and Chain, Emblems of power and authority put into their hands. Christ being their head and representative, and the rather so, because it is a power and authority in opposition to the Dragon, who is a mistical representative of all the Enemies of Christ; it being no new thing to represent a whole party by the head and chief, that influences them: As to say such a King vanquished such a King, when neither of the Kings are personally present, but vertually so by their commissions, impowring their Generals and Armies. So *Michael* and his Angels are said to fight, *Rev.* 12. on the one side, and the Dragon and his Angels on the other; when neither Christ, nor the Devil are personally present, but their Agents and Instruments, *Constantine* and his Host in the behalf of the Woman and Man-child on the one side, and *Maxentius* and his crew seeking to devour the one and the other, on the other side.

So are the Bloody, Tyrannous, Antichristian powers, that for 1260. years are to oppose the Church, represented by a Beast. And the filthy Idolatrous Church by a lewd filthy Strumpet, a whorish Woman: and the true Church of Christ by a Woman,

Object. *But is it not said that the Angel comes down*

down from Heaven? Therefore it must either be Christ himself in person, or some mighty Angel that descends from him out of Heaven to perform his great Service.

In answer whereto I shall first shew you, that by this Angel we cannot understand the person of Christ here descending, and coming from Heaven: and secondly, shew you what we are understand by Heaven.

First, By this Angel we cannot understand the person of Christ.

First, Because this is not the time of his personal coming and appearing, which will not be till a thousand years after; for this action is but at the beginning of the thousand years: His personal coming is not to be till the Judgment day: It being said, that he must judge the quick and dead at his appearing and Kingdom, which is not to be till after the thousand years, and after the Battle of *Gog* and *Magog*.

Secondly, Because when he comes in person, it is not to such work as this; not to fight and subdue Enemies with material Swords, nor to put his people as the Lambs Army and followers upon any such service at that time, being then all to be in the Resurrection and glorified state made like himself in glory, and as the Angels of God. Neither will any of his Enemies be in a capacity to make resistance, or opposition, who in their own

own perſons ſhall be deſtroyed by fire, and the very earth they inhabit, and all its works burnt up and conſumed, at whoſe preſence the Earth and Heaven flye away.

Thirdly, Becauſe ſuch an apprehenſion would make three perſonal comings of Chriſt. whereas we read but of two (*Heb.* 9. 28.) who will appear the ſecond time without ſin to Salvation. Becauſe it is expreſly ſaid, *He ſits at the right hand of God, till his Enemies be made his foot-ſtool.*

Fourthly, This conquering, fighting work is not by Chriſt in perſon at this time of his glorious and terrible appearing; becauſe the Execution then upon the Enemies will be ſudden and ſpeedy like travail upon a Woman with Child; as a Thief in the night; like Lightning; as it was in the days of *Lot* and *Noah* with ſudden deſtruction: and as a ſnare will he come upon all the Inhabitants of the Earth. Whereas this work (as you have heard) is a work of time, gradually to be performed. The ſtone ſmites not the Image all at once, but gradually, and after ſmiting beats him to powder, and blows it away: Then by degrees doth that little ſtone increaſe to be a great mountain, and to fill the whole Earth: firſt the ten Kingdoms in *Europe*, where the Beaſt hath ruled, muſt be overcome in order to Whores judging, for which there is Hallelujah and Praiſe by all the Saints: After that is the Dragon to be dealt with, viz. The Heathen power and rule all the world through;

through; for all the Kingdoms of this world are to become the Kingdoms of our Lord and his Christ; this therefore asks time, the other is done at an instant, suddenly, at the sounding of a Trump, in the twinkling of an eye.

Fifthly, Neither can Christs personal appearing, be at this time, because then it must be supposed, that Christ being in the Camp of the Saints and beloved City shall suffer himself, and all the Glorious Angels and glorified Saints to be besieged and streightned by the *Gog-Magog* Army.

Therfore must this be done by his virtual presence power and spirit (though spoken, as if he did it in person) and these great Conquests effected, as in the foregoing Chapter is expressed by the Sword coming out of his mouth, *viz.* by his word, commission, in his name, and by his authority.

But by what ways will the Lord effect this work upon the Enemy?

Various will be the ways and means, that this great work of removing this opposition and subduing these Enemies, be brought to pass, as the Scripture plentifully makes mention, *viz.*

First, Sometimes by appearing against them in some extraordinary way of his providence, either after the manner of *Ægypt*, by ingaging the Host of Heaven and Stars in their courses against them by Hail-stones and Coals of fire, as at Mount *Perizim*, or as in the Vally of *Gibeon*.

Or

Or Secondly, ſometimes in an ordinary way, by confounding, diſpiriting, dividing them, ingaging them one againſt the other, as *Iſa.* 19. 2. 14. *Jer.* 51. 46.

More eſpecially by raiſing, ſpiriting and ingaging his own people in the ſervice to the fulfilling of divers promiſes and propheſies, as *Gen.* 22. 17. *Pſal.* 110. 2. *Pſal.* 76. *Jer.* 51. 19. to the 25. *Obad.* 21. *Zach.* 13. 14. 12. 3. *Mal.* 4. 4. *Rev.* 17. 14. 18. 4. 19. 14.

And the fore is the ſpirit promiſed to be poured out in the latter day to this (as one) end. *Iſa.* 28. 6. 10. 27. *Zach.* 12. 6. *Iſa.* 32. 15, 16.

And as Satan inſpires and influences his Inſtruments in an inviſible, ſpiritual manner; ſo the Lord Jeſus directs, guides, governs and ſpirits his Saints and followers.

And his ſpecial preſence (as of old) to accompany his in ſuch great ſervice, *Joſhuah* 5. 13, 14, 15. *Numb.* 10. 35, 36. 14. 42. *Exod.* 33. 15. *Pſal.* 68. 1. *Iſa.* 51. 9, 10, 11. *Mica* 2. 12, 13. 7. 15. *Zeph.* 2. 8.

And why ſhould it be thought more ſtrange to have the work of God in the hands of his Saints in binding and keeping under their Enemies, to be repreſented by an Angel dealing with a Dragon, then to have the work in the hand of *Conſtantine* againſt the *Pagan* Roman power (in the behalf of the Man-child the type hereof) to be repreſented by a conteſt betwixt *Michael* and the Dragon? It being ſaid that *Michael* and his

Angels fought, and the Dragon and his Angels, when *Constantine* and his followers in the behalf of Christ, fought with and overcame *Maxentius* and his Heathen crew, though both of them influenced no doubt by both the heads and principals, as it may be also concluded in this place.

This contemporizeth with the witnesses, rising and Earth-quake, Vials out of the Temple, the Lambs war, and the retaliating of *Babilon.*

Of Heaven.

BY Heaven properly is to be understood either the out-spread Firmament, which God called Heaven, *Gen.* 1. 8. wherein are the Birds of Heaven, *Mat.* 13. 32. the Winds of Heaven, *Dan.* 4. 12. the Clouds, Rain and Dew of Heaven. Or the starry Heaven, *Gen.* 1. 17. Or that Heaven of heavens, the third Heaven, the place of Gods principal Seat, *Mat.* 16. 9 2 *Cor.* 12. 2.

Figuratively, sometimes for the heights and places above us, sometimes God himself, *Luke* 20. 21. I have sin'd against Heaven Sometimes the Church is called the Kingdom of Heaven, and often so represented in this Book:

Sometimes for Rule, Dignity and Soveraignty in the world the place of the Rulers or the Gods, *Rev.* 12. 11. *States and Kingdoms in the World political are* (as Mr. *Mead* observes upon the place)

much

much answerable to the condition of the world natural and accordingly represented in Scripture; for as the world natural consists of Heaven and Earth, and in the Heaven Sun, Moon Stars; so in each State and Kingdom by Nobility and Laity and Diversity of Orders and degrees in Rule and Government, there is the semblance of them; which interpretation Dr. Twist *highly applauds, convincing (saith he) the Reader of the sense and meaning of the Text, which is delivered by him even to admiration, wherein he excels greatly in his Preface upon the Key of the* Revelations. *And therefore it is familiarly expres'd in Scripture, when great desolations happen to a State or Kingdom in subversion of their Rule and Government, that the Sun is darkened, Moon eclipsed, Stars fall from Heaven. As* Isa. 13. 10. *Upon* Babilons *threatned destruction.* Ezek 32. 7. *Upon* Ægypts *desolation. And so the Catastrophe that befalls the Kings and great men of the Earth under the sixth seal,* Rev. 6. 12, 13, 14. *set forth by like Metaphors, by Sun being darkned, Moon becoming blood, Stars of Heaven falling to the Earth, Heaven departing as a Scroll, and Mountains removing out of their places.*

Which I take to be the true meaning of Heaven here, *viz.* the seat of authority, that the Church was now ascended to after the Victory obtained against her Enemies, who now by her Rulers, that come forth in Christs name, by the righteous Laws, which are the cords and Chains of Christs Kingdom and by the visible power, and

authority in their hand, bind and chain up their Enemies, new Heavens, *Isa.* 65, importing the ſame.

Of the Dragons Binding, Impriſoning, ſhutting up, ſealing.

And bound him and caſt him into the bottomleſs pit, and Shut him up and ſet a Seal upon him, that he ſhould deceive the Nations no more.

THis Binding, Caſting into Priſon, ſhuting up and ſealing are all terms of ſecuring, as *Dan.* 6. 16, 17. *Mat.* 27. 64, 65, 66. And are Metaphorical expreſſions, taken from the Nature of reſtraining and ſafe keeping ſome notorious deſperate Villane, from doing of miſchief. As when ſome cruel, murderous deſperate wretch is taken, they uſe to fetter him with heavy Chains, caſt him into the Dungeon, lock the door faſt upon him, not only to preſerve the peace and quiet, but to ſee him forth-coming to the Law day.

Which here holds out not only an abſoluteConqueſt, and ſubduing of Enemies (as before) but as much quiet and peace to the Church of God by this their cloſe impriſonment and reſtraint, as the neighbourhood may expect ſafety and

and quiet, when the murderous Thiefs and Robbers are in Irons in the Dungeon, or as the Lamb may enjoy freedom and eaſe, while the Foxes, Wolves and Dogs are in Chains; As the good Dutcheſs ſaid to the bloody Gardiner, looking out of his priſon in *Edward* the ſixt his days, that it was well for the Lambs when the Foxes were in Chains. For ſuch a righteous Rule by the Laws and Government of Chriſt ſhall take place, that ſhall be as Chains, Bonds and Cords to all the wicked tyrants and oppreſſors, that they ſhall have no more liberty and power to domineer and exerciſe their wonted cruelty over the Saints, then as ſo many men in Fetters and Chains.

And that ſuch a ſtate of eaſe, peace, quiet and reſt is to be the portion of the Church after all their trouble, diſturbance and vexation, they have met with from the bloody tyrants and beaſtly oppreſſonrs by this eminent reſtraint, that is to be put upon them, appears from the following Scriptures,

Iſa. 10, 9, 10. *They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the Knowledge of the Lord, as the waters cover the Seas.* 10. *And in that day there ſhall be a root of* Jeſſe, *which ſhall ſtand for an Enſign of the people, to it ſhall the Gentiles ſeek, and his REST ſhall be glorious.*

Iſa. 32. 17. *And the work of Righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever.* 18. *And my people*

ſhall dwell in a peaceable habitation, and in ſure dwellings and in quiet reſting places.

Iſa. 60. 17, 18. *I will alſo make thy Officers peace, and thy Exactors righteouſneſs: Violence ſhall be no more heard in thy Land, waſting and deſtruction within thy Borders; but thou ſhalt call thy Walls Salvation, and thy Gates praiſe.* 21. *Thy people ſhall be all righteous,*

Iſa. 2. 3, 4. *Out of Zion ſhall go forth the Law, and the Word of the Lord from* Jeruſalem. 2. *And he ſhall judge among the Nations, and ſhall rebuke many people: and they ſhall beat their Swords into Plow ſhares, and their Spears into Pruning-hooks: Nation ſhall not lift up Sword againſt Nation; neither ſhall they learn War any more.*

Iſa. 33. 20. *Look upon Zion the City of our Solemnities. Thine eyes ſhall ſee* Jeruſalem *a quiet habitation, a Tabernacle that ſhall not be taken down, not one of the Stakes thereof ſhall ever be removed, neither ſhall any of the Cords thereof be broken*

Pſal. 72. 3. *The Mountains ſhall bring peace and the little hills by righteouſneſs.* 4. *He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſour.* 7. *In his days ſhall the righteous flouriſh, and abundance of peace, ſo long as the Moon endureth.* So Ezek. 34. 12. to 16. 27, 28. Jerem. 50 6.

Heb. 4. 9. *There remaineth therefore a Reſt (or keeping of a Sabbath) to the people of God.*

This

This is to be the ſtate of the new Heavens, and the new Earth, wherein righteonſneſs ſhall dwell, when *Jeruſalem* ſhall be a rejoycing and her people a joy, in whom ſhall no more be heard the voice of weeping, nor crying, when the Elect ſhall long enjoy the work of their hands, *&c.* This is the new *Jeruſalems* ſtate, *Iſa.* 65. 17, 18. 66. 22. *Rev.* 21. 3. The beloved City now takes place in the ruine of the great City *Babilen*, *Rev.* 20. 9. Now comes the Bride, the Lambs wife, after the deſtruction of the Mother of Harlots and Abominations. And the Palme bearing multitude now appears, *Rev.* 21. 9, 10, 11. 79. 10, *&c.* Typed out by *Canaan* the Land of reſt and promiſe, by *Solomons* reign, a time of peace, all the Enemies being ſubdued and brought under.

Of the Bottomleſs pit, that the Angel caſts the Dragon into upon his binding.

And caſt him into the bottomleſs pit. The word here rendred bottomleſs pit, is from the Latin *Abiſſus*, taken from the Greek Ἄβυσσος from α and βύω to Cover; for the deep is covered with waters: ſometimes therefore tranſlated the deep, 2 *Cor.* 11. 25. a night and a day in the deep. So the Hebrew תְּהוֹם is uſed for depth of the Sea, *Iſa.* 51. 10. *Pſal.* 42. 7. Or for *Chaos*, *Gen.* 1. 2. and ſo taken here in this Book. For the Beaſt, that is ſaid to come out of the *Abyſs* or bottomleſs pit (*Rev.* 11. 7. 17. 8.) is ſaid to riſe up out of the Sea (13. 1.) compared with *Dan*, 7. 1, 2 Sea is ſo called from the gathering together of Waters (*Gen.* 1. 10.) and Waters in this book are interpreted to be multitudes of People, Nations and Tongues, *Rev.* 17. 15. Metapharicolly alſo put for Hell, *Luke* 8. 31. *Rev.* 9. 2.

So that as the Dragon, Chap. 12. was caſt by *Michael* from Heaven, *viz.* from the Rule, Dignity and Soveraignty that he enjoyed in the Empire, into the Earth (as *Mead* well interprets Heaven here; for in no other ſenſe could the Dragon

Dragon be in Heaven, or caſt out of Heaven, being neither capable of the material Heaven, nor the Spiritual Heaven the Church: therefore no other but the figurative or metaphorical Heaven, in which he reſided, and out of which upon *Michaels* combate and overthrow he is thus caſt out) ſo is he here not only depoſed and dethroned, but ſo kept down during the thouſand years reign, as if he was ſhut up a cloſe priſoner in a Dungeon or pit.

And in this ſence, Earth, Sea, Deep, bottemleſs pit are much of the ſame ſignification, the Earth being founded upon the Sea. In the 12 *Chapt.* upon the Dragons caſting upon the Earth, there is a Woe to the inhabitants of the Earth, and of the Sea. The firſt Beaſt *Chapt.* 13 riſes from the Sea, and the ſecond two horned Beaſt comes from the Earth, and they are the Earth dwellers, that ſuccour and ſupport him, wander after and worſhip him.

He was in the 12 *Chapt.* caſt into the Earth though no reſtraint upon him; for he makes reaks there, deceives the nations ſtill, and by his Vicegerent the Beaſt, to whom he gives power ſeat and authority, caſts flouds againſt the Church ſtill, and ingages afreſh to their diſturbance, as *Revel.* 16. But here being caſt into the Abyſs, he is bound; an abſolute reſtraint is upon him for this thouſand years.

For during the ſaid term, all Empire and Rule is taken from him, and he is not onely caſt into the

the Lump and Maſs of the people, the Earth dwellers, from whom he came out, but ſuch a reſtraint laid upon him, during Chriſts Kingdom, that the Nations ſhall know no other Rule, or Soveraignty either in Civil, Military or Eccleſiaſtical, but Chriſts only; and to which the whole world muſt be ſubject, will they, nill they.

The myſtical Dragon is caſt into the Sea, *Abyſs*, great Waters, or into the Earth, or among the Earth-dwellers, that through the Devils influence he ſhould not deceive the Nations to Idolatry, and murderous ſlaughter and perſecution by his tyrannous Rule and Government. The Spiritual Dragon influencing, in the mean time put into his reſtraint all that time as if chained in Hell.

Of

Of the thouſand years.

CConcerning the thouſand years ſo often expreſſed in this Chapter we ſhall make this three-fold enquiry. Firſt, How we are to take it, whether definitely or indefinitely. Secondly, If definitely, whether only one ſpace of time is intended, where a thouſand years is ſo expres'd ſix ſeveral times. And Thirdly, If ſo, when thoſe thouſand years are ſaid to begin and end.

Firſt, whether to take that number of years indefinitely for a great ſpace of time, as *Pſal.* 91. 7. *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand.* So Pſal. 90. 4. *A thouſand years are in thy ſight, but as yeſterday, when it is paſt as a watch in the night for a great while,* 1 Sam. 18. 7. Saul *hath ſlain his thouſands, and* David *his ten thouſands*; that is, *David* many more than *Saul*, not juſt ſo many.

Or definitely, for the certain expreſs time as here mentioned? I conclude the latter for theſe Reaſons.

Firſt, Becauſe, that when there is no neceſſity to take a Scripture in a figurative ſenſe, we are to receive it in the Letter, but neither the ſcope of the place, Analogy of Faith, or other Scriptures lay any ſuch neceſſity upon us, therefore ſo to take it.

Secondly

Secondly, Becauſe this ſame ſpace is ſo often repeated by the ſpirit, to which we ſhould take the more earneſt heed, as matter of inſtruction and information; for thrice it is ſaid, Satan was bound a thouſand years and afterwards looſed, 2. 3. 7. Twice it is ſaid the Saints ſhall reign a thouſand years, *verſe* 46. Once that the reſt of the dead lived not again till the thouſand years finiſhed, *verſe* 5. There being a thouſand years of Satans Captivity and the Reſt of dead; and a thouſand years of the Saints Reigning with Chriſt.

If ſo, then Secondly, Whether theſe intend one and the ſame ſpace of time or no;

That one and the ſame ſpace of time is hereby intended is manifeſt, as *Pareus* well obſerves: Becauſe in *verſe* 2. and 6. the thouſand years are without an Article, χίλια ἔτη: But four times afterwards with an Article τὰ χίλια ἔτη theſe thouſand years emphatically. As if he ſhould ſay, Satans impriſonment ſhall continue a thouſand years, and during theſe thouſand years, the Martyrs ſhall live and reign with Chriſt, and afterwards he ſhall be looſed. The parts to which this number is applied, are ſo cemented together as Cauſe and Effect, diſtinction and oppoſition that they very much ſtrengthen and prove that juſt account of a thouſand years, *viz.* Satan is bound a thouſand years, that he ſhould not deceive the Nations, till the ſame thouſand years be fulfilled: Then the Saints lived and reigned a thouſand years with

with Chriſt, that ſame thouſand years: But the reſt of the dead lived not again, untill theſe thouſand years were finiſhed; whilſt the holy ones as their happineſs made Prieſts of God and of Chriſt, Reign with Chriſt a thouſand years.

And as to the third, when theſe thouſand years begin and end, we have this general account.

That it is the ſpace of time, that is bounded with two Wars, that of the great Battle of God Almighty before it begins: And that of the Battle of *Gog* and *Magog*, after it is ended, being a time of eaſe, peace and reſt as before.

A ſpace of time, that hath the Beaſts deſtruction and judgment, the Dragons overthrow, binding and impriſonment going before, and the dragons releaſe and final doom and judgment going after.

A ſpace of time containing the ſounding of the ſeventh (*Rev.* 11.15.) Trumpet, the new *Jeruſalem* the Bride of the Lamb; (21, 2.) the new Heavens and the new Earth, the Palme-bearing multitude out of all Nations, Tribes, People and Tongues, *Rev.* 7.9. till the War and judgment of *Gog*, perſonal coming of Chriſt, diſſolution of Heaven and Earth, general Reſurrection and judgment.

A ſpace of time bounded with two Reſurrections, *viz.* the miſtical or figurative Reſurrection of the Church out of her death and ſlaughter called the firſt Reſurrection; and the Corporeal Re-

Resurrection at the left day. And with two deaths, *viz.* that mistical death of the Rest of the Dead, *viz.* the wicked that live not all the thousand years, and the Eternal death which will be their doom after the thousand years; with two Lifes, the mistical of the Church in the thousand years, and the Eternal Life and Glory to be their portion at Christs personal coming after the thousand years. And with two judgments, that of the Beast and False-prophet with their followers before; and that of the Dragon and his followers with all the wicked after.

But when particularly as to precise time these thousand years shall begin, is yet a secret the Lamb hath not discovered, contained in the sealed Book; all being as yet at a loss, as to the certain *Epocha* of the Apocalyptick numbers, either as to the forty two Months or 1260. days or years of the Beasts Reign, or the Churches entring the Wilderness which God in his due time will discover.

Of

Of the living of the Martyrs or first Reſurrection.

And I ſaw the Souls of them that were beheaded for the witneſs of Jeſus, and the Word of God: and which had not worſhiped the beaſt, neither his Image, neither had received his Mark upon their fore-heads, or in their hands. And they lived, &c.

IN the interpretation of this miſtry of the living of the Martyrs, Writers and Commentators much differ; ſome judging this to be a Corporeal Reſurrection: others (and they not a few) conceive it to be a ſpiritual Reſurrection, a renewing and reviving of Soul, the effect of Chriſts Spirit upon the heart of Believers and faithful Witneſſes; and a leaving others to a ſtate of ſin and death.

But it is humbly conceived, the mind of the Spirit here it is a miſtical Reſurrection, or civil life; they are ſaid to live, as moſt conſonant to Truth, ſound Reaſon, and the ſcope of the place. *They lived.*

Living and dying in Scripture is variouſly taken ſometimes litterally for the natural ſpirit or Eternal life and death, ſometimes figuratively for a civil

civil or mistical life and death, consisting either in a freedom from misery and distress in this life, the lying under which is called death, *Isa.* 52. 2. *Isa.* 26. 19. *Luke* 2. 34. 2 *Chron.* 19. 10. And freedom therefrom into a prosperous state, Resurrection and Life. Resurrection, *Isa.* 52. 2. 1 *Sam.* 2. 7, 8. *Isa.* 26. 14. 19, *Rom.* 11. 19. Life, *Job* 21. 7. *Psal.* 38. 19. *Hosea* 6. 2. The not freedom therefrom, an unraised state, *Psal.* 140. 10. *Isa.* 26. 14 43. 17. *Amos* 8. 14.

This therefore holds out under these terms of living or first Resurrection-state, the beginning of the Churches glorious, happy, and peaceable condition (whereof all the Prophets speak) after her long sorrow and suffering, her Enemies being now conquered and brought under, alluding to the Corporeal Resurrection; for as the Saints cannot enter into Glory, and triumph, till the bodies be raised out of the Dust, and revived, and Resurrection power passes upon them: No more shall the Church enter into its promised Rest, foretold to be enjoyed by her in this life, till this mistical Resurrection or reviving passeth upon her, before which under the Beasts Dominion they are but as so many slain, and dead men, *Rev.* 11. 7, 8, 9, 10. 6. 9. They are so in a natural sense, because they worship not the Beast, *Rev.* 13. 15. *Dan.* 3. 6. Being killed all the day long, *Rom.* 8. 36. *viz.* in purpose and decree and by sentence of the Antichristian Laws, multitudes also feeling actually the force of them under the bloody

bloody Beast and Scarlet coloured Whore; much-more in a civil sense, thrust down from the exercise of all power, dignity and Soveraignty in the behalf of Christ, either in Civils or Ecclesiasticks, So was it with *Israel* in *Babylon* in these respects. as persons put into their Graves, *Ezek.* 37. 12 as so many dead men.

But now is the time come (their Mortal deadly Enemies being brought down by an high hand) that they shall not only have all the bloody Laws and Decrees reverst, and cancelled, and so be freed from all danger or damage, that may come to their persons: But be revived to a civil life, and put now into a capacity to come into the exercise of power, dignity and Soveraignty, both in Church and State; for as is the Death, so the Resurrection. Therefore is it said, that when *Israel* were to come out of *Babylon*, and restored to former priviledges in their own Land, the Lord opened their Graves, caused Bone to come to its Bone, Sinew to its Sinew, put a Spirit of Life into them, set them upon their feet, to their becoming an exceeding great Army, whereby they came again to the exercise of their former Jurisdictions in Rule and Government among themselves.

And so a parrallel place to this *Rev.* 11. 11. The Church having passed the State of Death, Slain, Slaughtered Witnesses during the Beasts reign and rage, comes now to have a Spirit of Life from God enter into them, enabling them

to ſtand upon their feet. And then a voice from Heaven, or the Orb of Government and Rule (for ſo Heaven here, and in the *Rev.* 12.7. is to be taken) calls them up thereto, alluding hereby to Chriſts dead body that was killed, raiſed, and aſcended into Heaven, And ſo the Prophet, Iſa. 26. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe: Awake and Sing, ye that dwell in the Duſt; for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead.*

And parallel to this, Hoſea 6. 2. *After two days he will revive us; in the third day he will raiſe us, and we ſhall live in his ſight. His miſtical body the Church being in a miſtical way to conform and ſuit in a figure to the Death, Reſurrection and Aſcenſion of his real Body.*

The Prophet *Hoſea* alſo in the 13, 14. *ver.* foretelling this promiſed reſtauration to the Church in this miſtical manner, doth it in terms alluding to the Corporeal Reſurrection, to which alſo the Apoſtle refers, 1 *Cor.* 15. 55. when he aſſerts that Doctrine of the Reſurrection. *I will ranſom them from the power of the Grave, I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy deſtruction: Repentance ſhall be hid from my Eyes.* And again by the Prophet *Iſa.* 25. 8. Speaking of this very time. *He will ſwallow up Death in Victory, and the Lord will wipe away tears from all faces, and the rebuke of his people ſhall he take away from off all the Earth,*

Earth; for the Lord hath ſpoken it. Which very words of the Prophet are repeated by *John*, and applied to this very time, *Rev.* 21. 4. *Rev.* 7. 17. *Now as is the Death, ſo muſt the Reſurrection be: to the Spiritual Death there is a Spiritual Reſurrection, to the miſtical Death a miſtical Reſurrection, to the Corporeal Death a Corporeal Reſurrection.*

To this the Aſſemblies Annotations upon this place ſeem to concur alſo, *Rev.* 20. 5, 6. *After Antichriſts deſtruction there will be ſuch a new face of the Church, as if the Saints were all raiſed up again. This Reſurrection is not of particular perſons, but of whole Churches and Nations, as* Rom. 11. 15. *alluded to in the raiſing of dead Bones,* Ezek 37. *in which they are ſaid to have part.*

And that the Corporeal Reſurrection of the Saints cannot be underſtood in this place, further appears.

Firſt, Becauſe the Text in the Letter of it ſpeaks not of their Bodies, but Souls, and of the Souls only of them that were beheaded, as *Rev.* 6. 9. *And I ſaw under the Altar the Souls of them, that were ſlain for the Word of God, &c.* Now it is no where ſaid, that Souls in a proper ſenſe revive and are raiſed; becauſe they never dye being Immortal, and ſo not capable of Reſurrection; neceſſitating therefore another ſenſe.

Secondly, Becauſe if we are here to underſtand a bodily Reſurrection of the Saints (Martyrs

only being here mentioned and beheaded Martyrs too, taking in no other Saints and only such too, that suffered under Antichrist) then will Christ have but a small Kingdom: And then only such Martyrs partaking of that first Resurrection are to share of happiness and freedom from second Death; excluding all but such both from happiness and exemption from such a curse, contrary to the Analogy of Faith, and whole current of Scriptures; for what by such Doctrine will become of all the Saints from *Abel* to this time, that were not Martyrs under Antichrist.

Thirdly, Because this will hold out an absurdity of a two-fold Resurrection (a thousand years distant each from other) of bodies, contrary to *John* 5. 28. *The hour is coming, in which all that are in the Graves, shall hear his voice, and shall come forth, they that have done Good to the Resurrection of Life; and they that have done Evil, to the Resurrection of Damnation.* The state of the Resurrection being there held forth by Christ to be general and universal, relating to Good and Bad, and to be at one time, the hour. So in *John* 6 four several times he refers the Saints Resurrection to the last day, *verse* 39. 40, 44, 54. The professed Faith of the Saints in that day, *John* 11. 24. *And* Martha *said unto him, I know that he shall rise again in the Resurrection at the last day.* So 1 Cor. 15. 51, 52. *Behold I shew you a mistery; We shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye,*

at

at the last Trump; for the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed, Job 19. 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.* 26. *And though, after, my skin, Worms destroy this body, yet in my flesh shall I see God.* So Job 14. 12. *Man lyeth down and riseth not till the Heavens be no more,* &c. By which two Scriptures in *Job* the last day and time of the last Trump is explained, and limited to Christs personal coming, and end of the world, or dissolution of the Heavens and the Earth, as 2 *Pet.* 3. 10, 11, 12. *Rev.* 20. 11.

Fourthly, Because this opinion holds out this to be the first bodily Resurrection, contrary to what the Scripture speaks of, nine going before it. As first, the Widow of *Sarepta's* Son, 1 *Kin.* 17. 22. 2ly The Son of the *Shunnamite*, 1 *Kings* 4. 35. 3ly The man that was raised by the touch of the Prophets Coffin. 2 *Kings* 13. 21. 4 y The Widow of *Naim's* Son, *Luke* 7. 15. 5ly The Daughter of *Jairus*, *Luke* 8. 55. 6 y *Lazarus*, *John* 11. 44. 7ly Those many that came out of their Graves accompanying Christ at his Resurrection. 8ly *Tabitha*, *Acts* 9. 41. 9ly *Eutichus*, *Acts* 20. 16. By which several instances it must appear, that either this is not a Corporeal Resurrection spoken of, or these nine mentioned were not so; for this cannot be said in truth to be the first Corporeal Resurrection, when nine went before it, but the Tenth Resurrection rather.

Fifthly, The Bodily Reſurrection cannot be here meant, becauſe that is not to be till a thouſand years after this, as in this Chapter, when all the Elements muſt give up their Dead, *Rev.* 20. 12, 13.

Sixthly, This cannot be the Corporeal Reſurrection of the Saints; for that cannot be till Chriſts perſonal coming and appearing, and day of Judgment, 1 *Theſ* 4. 14. *Them which ſleep in Jeſus, will God bring with him,* 1 Cor. 15. 23. *Chriſt the firſt fruits, afterwards they that are Chriſts at his coming,* 2 Tim. 4. 1. *Who ſhall judge the quick and the dead at his appearing, and his Kingdom.* And as before) Chriſts perſonal coming is proved by many arguments not to be till after the thouſand years: And 'tis as clear that the Judgment day is not till after the thouſand years, and deſtruction of the *Gog Magog* Army.

Seventhly, This cannot be the Corporeal Reſurrection of the Saints, becauſe it inverts Chriſts order, which is to be at the ſounding of the laſt trumpet. The time of the living Saints change, the time that is expreſ'd to be the laſt day, which is the time of his coming and appearing, which is the Judgment day. But this a thouſand years before all.

Eighthly, Becauſe if Corporeal and to be underſtood of Martyrs only, then all the dead at the laſt day ſhall be raiſed to the ſecond death, contrary to *John.* 5. 24. 6. 39, 40. 44 54. *Dan.* 12. 2. And they only as Martyrs, Prieſts to God, contrary to 1 *Pet.* 2. 5, 9. *Rev.* 1. 5.

Ninthly,

Ninthly, Becauſe if this be underſtood to be the Reſurrection of all the Saints, who in that immortal and glorified ſtate are to live and Reign the thouſand years in and over the world, it neceſſarily infers theſe ſtrange abſurdities.

Firſt; that glorified and unglorified, mortal and immortal bodies muſt converſe together; for it neceſſarily follows, if the Saints are raiſed, then is Chriſt come in Glory, and their vile bodies are made like to his glorified body; and that Chriſt and the Saints and Angels in this glorified ſtate converſe with the men of the world, Ruling, Governing and Ordering them in the reſpective policies by *Zions* Laws and Edicts, contrary to expreſs Scripture, 1 *Tim.* 6. 16. *Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath ſeen, nor can ſee*, viz. No mortal man, no unglorified man; for if *Moſes* that had only a glimps of Gods back parts, had ſuch a Glory upon him, that the Children of *Iſrael* could not converſe with him without a vail; And the Diſciples were not able to ſtand before Chriſt in the Transfiguration, nor *Paul* in the Viſion; how unable will wicked men be to ſtand before, and converſe with Chriſt, who appears in tranſcendent Glory, both in his own and the Fathers Glory, the Glory of all the Holy Angels, and Glory of all Saints, as hereafter: And it is expreſly ſaid, that none can ſee God and live, *Exod.* 33. 20. It being impoſſible that any poor, mortal, finite Creature can ſee and

ſtand before the glorious, immortal and infinite Being, without being conſumed.

Secondly, It holds out that ſome glorified and unglorified Saints, ſhall at this time converſe together, *viz.* thoſe that are raiſed from the dead, with thoſe that are then upon the Earth, when the Scripture tells us, 1 *Cor.* 15. 51, 52. that at the ſame inſtant, that the dead Saints are raiſed, the living Saints, are changed at a Moment, in the Twinkling of an Eye, which muſt needs be ſo.

1. Becauſe when Chriſt comes, he muſt have all the Saints come with him, who are raiſed, changed and glorified, taken up in the Air to meet him, and in that ſtate are ever with him; not one Saint being to be left behind.

2. Becauſe he then appears in flaming fire, againſt them that know him not, nor obey his Goſpel, the day of Grace being then over, and none to be converted after that: And therefore are all the exhortations of making ready, of getting Oyl in the Veſſel and in the Lamp, before he comes, it being too late to do it after he cometh.

A third abſurdity is, that whereas Chriſt ſaith, The laſt Enemy is Death, here the raiſed Saints after death are to meet with another Enemy, the *Gog-Magog* Army.

Tenthly, This cannot be the Corporeal Reſurrection, becauſe it is ſaid expreſſly, that during this thouſand years, the new *Jeruſalem*, new Heaven and new Earth-ſtate, the Saints ſhall build, plant, Marry & give in Marriage, enjoy the works of their

hands

hands, dispense Laws, manage Governments in the world, and be lyable to death and dessolution therein, which is utterly inconsistent with the Resurrection-state, *Luke* 20. 34. *The Children of this World marry and are given in marriage.* 35. *But they which shall be accounted worthy to obtain that world, and the Resurrection from the Dead, neither marry nor are given in marriage, neither can they dye any more,; for they are equal to the Angels, and are the childeren of God, being the Children of the Resurrection, the dispensing of Laws, managing worldly policies and affairs, being as utterly inconsistent with this state also.*

Secondly, Neither can this living or rising again intend the Spiritual Resurrection, *viz.* the rising from the death of sin to the life of Grace, the converted, changed state, though that will abundantly be manifested herein; both amongst Jews and Gentiles by the preaching of the Gospel.

1. Because it is supposed it speaks of the Church that were converted & lived a spiritual life.

2. Neither was this a life their Enemies could take from them; for in this sense they lived all the time of the Beasts and the Dragons rage and rule, and in this respect might be said to live most, when most lyable to outward death and distresses,

Thirdly neither can this be the Eternal Life of Glory, Because this speaks of a state, that precedes that a thousand years.

Therefore lastly it will follow, that if it be neither

ther the Corporeal, Spiritual nor Eternal Life, that is here meant, to which the Saints are raiſed, then muſt it be the miſtical or civil life, to which the Prophets give witneſs, as before: And the rather ſo, becauſe of that miſtical and civil death, that all Saints are lyable to, and lye under, during Antichriſts reign, becauſe they refuſe to worſhip the Beaſt or his Image, or receive his Mark and Number, *&c.* As alſo beauſe the whole Church and all Saints do at this time partake of this life; becauſe it is ſaid in the next verſe, that the reſt or others lived not, *viz.* thoſe that did worſhip the Beaſt, the Character of the Antichriſtian Church, they lived not this thouſand years, *viz.* this miſtical life: But are now to take their turns in the Vally of the ſhadow of death, lyable now to the Priſon-ſtate, and Gibbet. to give an account for all their cruelties and murders, to be kill'd all the day long, to be fill'd in the Cup they have fill'd, and as being thruſt in the pit and bound, kept from all Rule, Dignity and Authority,

Object. *But why muſt the Church be included under theſe terms or characters of Souls beheaded, and that would not worſhip the Beaſt?*

Anſw. Becauſe it may more emphatically and ſignificantly held forth the ſtate, they are raiſed from and raiſed to.

Various are the names and Characters, the Church,

Church is repreſented by in this Book, and yet all ſuitable to their preſent poſture and ſtation, *viz.* In her primitive purity and luſture, a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of Twelve Stars: In her perſecuted, afflicted ſtate under the Dragon or *Rome* Heathen, Souls under the Altar, *Rev.* 6. 9, 10. Slain for the Word of God, and Teſtimony they held, and ſo here Souls of the beheaded *Rev.* 20. In her conteſts with the Dragon, *Rev.* 12. 2. A woman with Child cryed travelling in birth, and pained to be delivered; Under the Beaſts tyranny, and perſecution, *Rev.* 12. A Woman flying into the Wilderneſs, *Rev.* 11. Witneſſes in Sackcloth and ſlain Witneſſes: In their cleaving to Chriſt, whilſt ſo many wonder and wander after the the Beaſt, the Lambs followers, the Sealed and Marked ones, Keepers of the Commandments of God and Teſtimony of Jeſus, *Rev.* 14. In their courageous oppoſition to Tyranny and Idolatry, called Victors over the Beaſts Image, Mark, Number, Name. In their Martial attempts againſt the Beaſt and Whore, the called, choſen and faithful, the Lambs Army. In her quiet, peaceable ſtate, Kings and Prieſts, Aſcenders of Heaven and the Throne of God, Reigners with Chriſt, the Bride, the Lambs Wife, the new *Jeruſalem*, the beloved City, the Palme-bearing multitude. The falſe Church being repreſented alſo under various Marks, Names and Characters, as you may find under

under another Head, and amongst the rest, they are called the Dead, that shall not live this thousand years. As Antichrist and his followers dye and go off the Stage; so Christ and his followers live and come on: The death of the one is the life of the other,

Of the rest of the Dead that lived not.

But the rest of the Dead lived not again till the thousand years were finished.

IN the understanding of this death of the wicked, interpreters as much differ, as they do about the living of the Saints. Some suppose a Corporeal death that is here intended; intimating that whilst the Saints and Martyrs are raised, to live and Reign with Christ, the bodies of the wicked shall not be raised, but are to lye in their Graves, all the thousand years.

And others suppose it a spiritual death, a death in sin, an unconverted, unregenerated state, that the wicked will be found in during all the thousand years.

But it is humbly conceived there is the same good ground t'understand this as the former living of the Saints, *viz.* in a metaphorical sense: As that living of the Saints is to be taken to be a civil life;

so

ſo this death of the wicked is to be underſtood a civil death, being the direct Antitheſis to the former, and ſo indeed no other then a confirmation, and illuſtration of that happy ſtate of the Saints; for as when the Beaſt and Dragon and their worſhipers lived, *viz.* were found in the full exerciſe of power, Rule and Authority in the world, the Saints then civilly dyed, being not only put out of all capacity of that kind, but made lyable to all manner of natural deaths and diſtreſs for oppoſing their uſurpations, and refuſing their Idolatrous worſhip; ſo when the Saints come to take their turns to live in power and authority, then ſhall all the Beaſts and Dragons worſhipers and followers, take their turns in a ſtate of death too, not only thruſt from all Rule and Authority, but rendred lyable to give an account with their lives and liberties for all their cruelties and murders, during their tyrannous uſurpations: When they muſt have retaliation, and be filled in the Cup, they have filled to others, and be rewarded as they have rewarded the Saints, during their reign and rage. For how much ſhe hath glorified her ſelf and lived delicioufly, ſo much torment and ſoorrw ſhe muſt have.

Object. *But why called the reſt of the Dead that lived not again?*

This alſo is a proper Character of the falſe Church, holding out their preſent poſture and con-

condition, sometimes termed Earth-dwellers, Beast-worshipers and Wonderers, *Babylon*, Whore, a Glorious Queen, City of the Nations, and here according to their dethroned, slaughtered, imprisoned, captivated state, *The Dead that lived not.*

But why the Rest of the Dead, so read, as *Parens*, after the manner of the Greek, the Genetive for the Nomnative, the rest of the dead for the rest being dead: so *Rev.* 9. 20. rest of the men, that is, other men. The word Λοιποὶ being other, as *Eph.* 6. 10. 1 *Cor.* 7. 29. 1 *Tim.* 4. 13, 20. The Saints that were dead, that would not worship formerly in the Dragons and Beasts life and reign are now alive: But the other men that worshiped Beast and Dragon, enter now a state of Death and Judgment, who are judged to death all the thousand years, no more to Rule or Reign either in Civils, Militaries, or Ecclesiasticks (for, or under the Beast) during that time, then they permited the Saints to exercise any such Soveraignty for, and in the behalf of Christ, during their day; for as one goes up, the other goes down. They are not to live again till the thousand years be finished, implying that when the Dragon is loosed, there will then be a Military power and jurisdiction at least, that they may live to, again in opposition unto Christ and the Saints, in their encompassing the Camp of the Saints, and beloved City, which their said raised state makes good, and confirms the former interpre-

pre-

pretation, that their death is mistically and figuratively to be understood of a civil, and not litterally of a Corporeal death; for if the dead men must not live again till the thousand years be expired, and then must be raised out of their Graves, and in that Resurrection-state appear in a Military posture, is such an absurdity, that I presume none will own: Wicked men being not raised to make opposition against Christ and his Saints, but to appear to judgment, being the Resurrection (to them) of Damnation, as to the raised Saints of Life and Salvation.

Of Reigning with Christ.

And I saw Thrones, and they sat upon them, and Judgment was given unto them, &c. And they lived and Reigned with Christ a thousand years, &c. And they shall be Priests to God and Christ, &c.

AFter the Saints are revived and a Spirit of Life entred into them, they are called up and ascend into Heaven, saith *Rev.* 11. *viz.* to Rule and Government, as *Page* 35 to Kingly power, to sit upon Thrones and have judgment committed to them, saith this Text, Ensigns of Soveraignty, *Psal.* 122. 5. *Psal.* 72. 1. *Dan.* 7.

7. 22. Alluding to the Resurrection and Ascension of Christ after his Death, who Ascending Heaven had all power, judgment, and authority given to him, *Mat.* 28. 18. *John* 5. 22, 27.

So shall it be in like manner with his mistical body in their mistical Resurrection and Ascension: They are to Ascend the Throne of Christ, and to receive Judgment, Rule and Authority from him, having suffered with him during Antichrists Reign, and are now as Kings to Reign with him in his Kingdom.

Which Kingly state of the Saints is confirmed by divers Scriptures, whereof take some few.

Rev. 5, 10. *And hath made us unto our God, Kings and Priests, and we shall Reign on the Earth.* (Being part of the new song of the 24 Elders, that are said to be about the Throne in *Chap.* 4. 10. with white Raiment and Crowns of Gold, casting them down before the Throne, interpreted here in the 9. *verse* of 5. to be the Church of God, that were redeemed by his Blood, out of every Kindred, Tongue, people and Nation.)

Compared with *Rev.* 1. 5. *Unto him that loved us and washed us from our sins in his own Blood: And hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever.*

Daniel 7. 17. *These great Beasts which are four, are four Kings, which shall arise out of the Earth* (viz. the four Monarchies, as interpreted

Chap.

(hap. 2. 18.) But the Saints of the most high shall take the Kingdom, and possess the Kingdom for ever. 22. *And judgment was given to the Saints of the most high.* 26. *And the judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the end.* 27. *And the Kingdom and Dominion and the greatness of the Kingdom under the whole Heaven shall be given to the people of the Saints of the most high, whose Kingdom is an Everlasting Kingdom: and all Dominions shall serve and obey him.*

Which is the very same spoken of *Dan* 2. 44. *and in the days of these Kings* (viz four Monarchs typed out by the Image) *the God of Heaven shall set up a Kingdom, which shall never be destroyed, and the Kingdom shall not be left to other people: but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.*

Psal. 110 2. *The Lord shall send the Rod of thy strength* (viz. his Septer, or Ensign of Rule and Dignity) *out of* Zion (the new Testament Church) *Rule thou in the midst of thine Enemies,* Mica 4. 8 *And thou O Tower of the Flock, the strong hold of the Daughter of* Zion, *unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of* Jerusalem, Rev. 2. 26, 27. *And he that overcometh and keepeth my Works unto the end, to him will I give power over the Nations, and he shall rule them with a Rod of Iron, as the Vessels of a Potter shall they be broken to pieces, even as I have received of my Father,*

and I will give him the Morning Star.

Which glorious reign is held forth to us in the particulars following, *viz.*

First, In the Great *Extent.* Secondly, in the *Glorious Administration* (which is first in *dispensing Laws*, 2ly *Administring judgment*, both punishing the Evil, and rewarding the Good) to the encrease of 1. *Peace*, 2. *Plenty*, and 3. *Protection.* Sixthly, the great conversions both of Jews and Gentiles. Seventhly, the encrease of holiness. Eighthly, Freedom from sorrow. Ninthly, Restauration of the Creature.

First, The extent of this Kingdom is no less than the bounds of the Beasts and Dragons Territories, even the whole Earth, *Rev.* 16. 14. No less than the limits of the four preceding Monarchies, as *Dan.* 7. 27. *And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high, whose Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey him.* So *Dan.* 2. 34, 35. The Universality whereof is confirmed also by these following Scriptures.

Isa. 50. 11. *Thy Gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought.* 12. *For the Nation and Kingdom that will not serve thee shall perish. Yea those Nations shall be utterly wasted.*

Isa. 2. 2. *And it shall come to pass in the last days*

days that the Mountain of the Lords house shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow thereunto.

Agreeable to the first promise to *Abram*, *Gen.* 12. 3. *And I will bless them that bless thee, and curse them that curse thee, and in thee shall all the Families of the Earth be blessed.* Ratified also by an Oath, *Gen.* 22. 16, 17, 18. *By my self have I sworn* (saith the Lord) *that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of Heaven, and as the sand which is upon the Sea Shore. And thy seed shall possess the Gate of his Enemies: And in thy seed shall all the Nations of the Earth be blessed.*

Rev. 11. 15. *And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.*

So *Psal.* 2. 8. *Psal.* 29. 10. *Isa.* 19. 23, 25.

The glorious Administration consists,

First in dispensing the Righteous Laws of the Lord in opposition to the Laws of the Nations, the Statutes of *Omri*; the Lord alone being the Law-giver.

Mica 4. 2. *And many Nations shall come and say, Come and let us go up to the Mountain of the Lord, and to the House of the God of* Jacob, *and he will teach us of his ways, and we will walk in his paths, for the Law shall go forth of* Zion, *and*

the word of the Lord from Jeruſalem. Therefore it is ſaid. Iſa. 51. 4. *Hearken unto me my people, and give ear unto me Oh my Nation, for a Law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.* 5. *My Righteouſneſs is near, my Salvation is gone forth, and mine Arms ſhall judge the people, the Iſles ſhall wait upon me, and upon mine Arm ſhall they truſt.* Therefore verſe the 7th *Hearken to me ye that know Right, the People in whoſe heart is my Law, Fear not the reproach of men,* &c.

Iſa. 42. 2. *He ſhall not fail, nor be diſcouraged till he have ſet judgment in the Land, and the Iſles ſhall wait for his Law.* Verſe 21. *The Lord is well pleaſed for his Righteouſneſs ſake: He will magnifie the Law, and make it Honourable.*

And further as a precept for the day, Mal. 4. 4. *Remember ye the Law of* Moſes *my Servant, which I commanded unto him in* Horeb *for all* Iſrael *with the Statutes and Judgments,* Ezek. 44. 23, 24.

Secondly, In Adminiſtring Juſtice and Judgment and Righteouſneſs to the encreaſe of Peace and plenty and protection, the bleſſings of good Government.

Iſa. 1. 26. *And I will reſtore thy Judges as at the firſt, and the Councellors, as at the beginning, afterward thou ſhalt be called the City of Righteouſneſs, the faithful City*

Pſ. 72. 7. *In his days ſhall the Righteous flouriſh, and abundance of Peace, ſo long as the Moon endures.*

endureth. Verse the 2. of that Psal. *He shall judge thy people with Righteousness and thy poor with Judgment.* Verse 11. *All Kings shall fall down before him, all Nations shall serve him.* 12. *For he shall deliver the needy, when he cryeth, the poor also and him that hath no helper.* 13. *He shall spare the poor and needy, and save the Souls of the needy.* 14. *He shall redeem their Soul from deceit and violence,* &c.

Isa. 16. 17, 18. *I will also make thy Officers peace, and thine exacters Righteousness.* 18. *Violence shall no more be heard in thy Land, wasting and destruction within thy Borders: But thou shalt call thy walls Salvation, and thy Gates praise.* 21. *Thy people also shall be all Righteous, they shall inherit thy Land for ever, the branch of my planting, the work of my hands that I may be glorified.*

Isa. 62. 2. *And the Gentiles shall see thy righteousness, and all Kings thy Glory.*

Isa. 11. 4. *With righteousness shall he judge the Poor, and reprove with Equity, for the meek of the Earth: and he shall smite the Earth with the Rod of his Mouth, and with the breath of his Lips shall he slay the Wicked.* 5. *And righteousness shall be the Girdle of his Loins, and faithfulness the Girdle of his Reins.* 6. *The Wolf also shall dwell with the Lamb, and* &c. 9. *They shall not hurt nor destroy in all my Holy Mountain: for the Earth shall be full of the knowledge of the Lord, as the Waters cover the Sea.*

Isa. 2. 4. *And he shall judge among the Nations and rebuke many people: and they shall beat their Swords into Plowshares, and their Spears into Pruning hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

Isa. 32. 16, 17. *Then Judgement shall dwell in the Wilderness, and righteousness remain in the fruitful Field; and the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever: and my people shall dwell in a peaceable Habitation, and in sure dwellings, and in quiet resting places.*

Isa. 33. 5. *He hath fill'd* Zion *with judgement and righteousness.* 6. *And wisdom and knowledge shall be the stability of thy times.*

Isa. 66. 12. *I will extend peace to her like a River, and the glory of the Gentiles like a flowing stream,* &c.

Joel 3. 18. *And it shall come to pass in that day, that the Mountains shall drop down new Wine, and the Hills shall flow with Milk: and all the Rivers of* Judah *shall flow with Waters, and a Fountain shall come forth of the House of the Lord, and shall water the Vally of* Shittim. *Then* Egypt *shall be a desolation.*

Amos 9. 13. *Behold the days come* (saith the Lord) *that the Plowman shall overtake the Reaper, and the treader of Grapes him that soweth Seed, and the Mountains shall drop sweet Wine, and all the Hills shall melt.*

Ezek. 34. 26. *And I will make them and the places*

places round about them my Hill, a blessing: and I will cause the Shower to come down in his season: there shall be Showers of blessing. 27. And the Tree of the Field shall yield her fruit, and the Earth shall yield her increase, and they shall be safe in their Land, &c. 28. And they shall no more be a prey to the Heathen, neither shall the Beasts of the Land devour them, but they shall dwell safely, and none shall make them afraid.

Isa. 51. 3. He will make her Wilderness like Eden, and her Desert like the Garden of the Lord, So Ezek. 36, 35.

Isa. 49 10. They shall not hunger nor thirst, neither shall the heat nor Sun smite them: for he that hath mercy on them shall lead them, even by the springs of Waters shall he guide them. 12. Behold these shall come from far: and lo these from the North, and from the West, and from the Land of Sinim.

Isa. 65. 21. And they shall build Houses and inhabit them: and they shall plant Vineyards, and eat the fruit of them. 22. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a Tree, are the days of my people, and mine elect shall long enjoy the work of their hands. 23. They shall not labour in vain, and bring forth for trouble: For they are the Seed of the blessed of the Lord and their Off-spring with them. 25. The Wolf and the Lamb shall feed together, and the Lion shall eat Straw like the Bullock: And dust shall be the Serpents meat; They shall not hurt nor destroy

in all my Holy Mountain (saith the Lord) *spoken of the New Heaven and New Earth State*, as Verses 17, 18. Which golden Age is further described.

Psal. 72. 11. 15. Isa. 60. 17. *For Brass I will bring Gold, and for Iron Silver, and for Wood Brass, and for Stones Iron.*

To which peace and plenty is added the eminent protection that is vouchsafed in this day.

Isa. 4. 5 *And the Lord will create upon every dwelling place of Mount* Zion, *and upon her assemblies a Cloud and smoke by day, and shining of a flaming fire by night; for upon all the Glory shall be a defence* 6. *And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain.*

Zach 2. 5. *For I* (*saith the Lord*) *will be unto her a wall of fire round about, and will be the glory in the midst of her.*

The blessing also of which blessed reigning day, consists much in the great Conversions, that shall be effected both among the Jews and Gentiles, by the publication of the Gospel.

Gentiles Conversion, Psal. 87. 3, 4, 5. *Glorious things are spoken of thee, O City of God, Selah.* 4. *I will make mention of* Rahab *and* Babylon, *to them that know me; behold* Philistia *and* Tyre *with* Ethiopia: *This man was born there.* 5. *And of* Zion *it shall be said this and that man*

man was born in her, and the higheſt himſelf ſhall eſtabliſh her.

Iſa. 1. 27. *Zion ſhall be redeemed with Judgment, and her converts with Righteouſneſs.*

Iſa. 11. 10. *And in that day ſhall be a root of* Jeſſe, *which ſhall ſtand for an Enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* 12. *And he ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the out-caſts of* Iſrael, *and gather together the diſperſed of* Judah *from the four corners of the Earth.*

Iſa. 60: 5. *Then thou ſhalt ſee and flow together, and thy heart ſhall fear and be inlarged; becauſe the abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee.* 6. *The multitude of Camels ſhall cover thee: The Dromedaries of* Median *and* Epha: *all they from* Sheba *ſhall come, they ſhall bring Gold and Incenſe, and they ſhall ſhew forth the Praiſes of the Lord.* 7. *All the flocks of* Kedar *ſhall be gathered together unto thee, the Rams of* Nebaioth *ſhall miniſter unto thee: They ſhall come up with acceptance on mine Altar, and I will glorifie the houſe of my Glory.* 8. *Who are theſe that fly as a Cloud, and as the Doves to their Windows.* 9. *Surely the Iſles ſhall wait for me,* &c. 10. *And the ſons of ſtrangers ſhall build up thy walls.*

Iſa. 35. 1, 2. *The Wilderneſs and ſolitary place ſhall be glad for them, and the deſert ſhall rejoyce and bloſſom as a Roſe.* 2. *It ſhall bloſſom abundantly and rejoyce even with joy and ſinging; the*

Glory

Glory of Lebanon *shall be given unto it, the excellency of* Carmel *and* Sharon: *They shall see the Glory of the Lord and the excellency of our God.* 5. *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstoped.* 6. *Then shall the Lame man Leap as an Hart, and tongue of the dumb sing; for in the Wilderness shall waters break out, and streams in the Desert.*

Amos 9. 11. *In that day will I raise up the Tabernacle of* David, *that is fallen and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the days of old.* 12. *That the may possess the Remnant of* Edom, *and of all the Heathen, which are called by my name, saith the Lord that doth this.* which is interpreted, *Acts* 15. 16. the Conversion of the Gentiles to Christ Jesus.

Isa. 19. 24. *In that day shall* Israel *be the third with* Ægypt *and with* Assyria, *even a blessing in the midst of the Land.* 25. *Whom the Lord of Hosts shall bless, saying, Blessed be* Ægypt *my people, and* Assyrya *the work of mine hands and* Israel *mine Inheritance.*

Zechar. 8. 23. *Thus saith the Lord of Hosts in those days it shall come to pass, that ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.*

Rev. 21. 24. *And the Nations of them which are saved, shall walk in the light of it. and the*

Kings

Kings of the Earth do bring their glory and honour into it. 27. *And there shall in no wise enter into it any thing, that defileth, neither whatsoever worketh abomination, or maketh a lye: but they which are written in the Lamb's Book of life.*

Zech. 12.10, *And I will pour upon the House of* David *and the Inhabitants of* Jerusalem *the Spirit of Grace and of Supplications: and they shall look upon him, whom they have pierced, and they shall mourn for him, as one mourneth for his first born.*

Amos 9. 10. *And in that day I will raise up the Tabernacle of* David *that is fallen,* &c.

Rom 11. 15. *For if the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the Dead?* So the 23. *And they also if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.* 24. *For if thou wert cut out of the Olive Tree, which is wild by nature, and wert graffed contrary to nature into a good Olive Tree; how much more shall these, which be the natural branches, be graffed into their own Olive Tree?* 25. *For I would not, Brethren, that ye should be ignorant of this Mystery (least you should be wise in your own conceits) that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in.* 25. *And so all Israel shall be saved, as it is written, There shall come out of* Zion, *the Deliverer, and shall turn away Ungodliness from* Jacob.

4. The abounding of Holiness, Isa. 35 8. *And an Highway shall be there, and away; and it shall be*

called

called the way of Holineſs: The unclean ſhall not paſs over it; but it ſhall be for thoſe.

Joel 3. 17. *Then ſhall* Jeruſalem *be Holy, and there ſhall no ſtranger paſs through her any more.*

Zech. 14. 20. *In that day ſhall there be upon the Bells of the Horſes, Holineſs unto the Lord, and the Pots in the Lord's Houſe ſhall be like the Bowls before the Altar:* 21. *Yea, every Pot in* Jeruſalem *and in* Judah *ſhall be Holineſs unto the Lord of Hoſts: and in that day there ſhall be no more the* Canaanite *in the Houſe of the Lord of Hoſts.* Hoſ. 9. Ezek. 44. 9. Rev. 21. 1.

Iſa. 60. 21. *Thy people ſhall be all righteous.*

Zeph. 3. 13. *The Remnant of Iſrael ſhall not do iniquity nor ſpeak lyes: neither ſhall a deceitful tongue be found in their mouths.*

2 Pet. 2. 13. *New Heavens and new Earth, wherein dwells righteouſneſs.*

Rev. 21. 1. *And I ſaw a new Heaven and a new Earth.* 2. *And I* John *ſaw the Holy City, new* Jeruſalem *coming down from God out of heaven,* &c. 3. *Behold the Tabernacle of God is with men,* &c. 27. *And there ſhall in no wiſe enter into it any thing that defileth,* &c. *but they that are written in the Lamb's Book.*

Outward and viſible acts of Worſhip, *Rev.* 88. *Rev.* 21.

Freedom

Freedom from Sorrow, Pain and Sickneſs.

Iſa. 25. 8. The Lord will in that day wipe away all tears from all faces; and the rebuke of his people ſhall he take away from off all the Earth: for the Lord hath ſpoken it.

Iſa. 54. 13, 14. Thy Children ſhall be taught of the Lord, and great ſhall be the peace of thy Children: In righteouſneſs ſhalt thou be eſtabliſhed; thou ſhalt be far from oppreſſion (for thou ſhalt not fear) and from terror, for it ſhall not come near thee.

Iſa. 60 15. Whereas thou haſt been forſaken, I will make thee an eternal excellency: violence ſhall be no more heard in thy Land; the days of thy mourning ſhall be ended.

Iſa. 65. 19. I will joy in my people, and the voice of weeping, or crying ſhall no more be heard in her.

Rev. 7. 16, 17. They ſhall hunger no more: For the Lamb in the midſt of the Throne ſhall feed them, and wipe away all tears from their eyes.

Rev. 21. 4. God ſhall wipe away all tears from their eyes, and there ſhall be no more ſorrowing, nor crying, nor pain, *Ezek.* 28. 24. *Jer.* 30. 10.

Superabounding pouring forth of the Spirit.

Joel 2. 28. And it ſhall come to paſs afterward, that I will pour out of my ſpirit upon all fleſh, and your

your Sons and your Daughters shall Prophecy, your old Men shall dream Dreams, your Young-men shall see Visions: 29. And also upon the Servants and upon the Hand-maids in those days, will I pour out my Spirit. *Isa.* 32. 15.

Lastly, The restauration of the Creature.

Isa. 65. 17. For behold I create a new Heavens, and a new Earth; and the former shall not be remembred, no come into mind. 25. The Wolf and the Lamb shall feed together, *&c.*

Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the Glory, which shall be revealed in us. 19. For the earnest expectation of the Creature waiteth for the manifestation of the Sons of God. 21. Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, *&c.*

This glorious and happy state of the Church in this [illegible] Rule, Dignity, and Soveraignity is called in Scripture the Kingdom of Christ, and is so spoken off, as if he was personally present with them in all this work before mentioned, both in the conquering, as well as peaceable part of the Kingdom.

First, As to the Conquering part, or (as by way of distinction called) the Kingdoms of the Stone, it is called his Kingdom and spoke of, as if he were personally present.

Dan.

Dan. 2. 44. And in the days of those Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, *&c. The interpretation of Verse* 34. Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet, that were of Iron and Clay, and brake them to pieces. (*Interpreted to be the fourth or last Monarchy Chapt.* 7. *and Verse* 40. *of this Chapter*) 35. And the Stone that smote the Image became a great Mountain, and filled the whole Earth.

Rev. 17. 14. These (*viz. the ten Horns, ten Kingdoms, or ten Toes of this Image*) make War with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful. (*Spoken as though personally present in the work*) *and parallel to this.*

Rev. 19. 11. And I saw Heaven opened, and behold a white Horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make War. 13. And he was cloathed in a Vesture dipt in blood, (*taken out of Isa.* 63. 2. *&c.*) And his name is called the Word of God: 14. And the Armies which are in Heaven followed him upon white Horses, cloathed in fine Linnen white and clean. 15. And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations: and he shall Rule them with a Rod of Iron: and he treadeth the Winepress of the fierceness and wrath of Almighty God.

God. 16. And he hath on his Veſture and Thigh written, King of Kings, and Lord of Lords. *And then there is an invitation to the Fouls of Heaven to feaſt themſelves with the fleſh of Kings, Captains, and Mighty Men in the Supper of the great God.*

And in the 45 Pſa. *a Prophecy of the Kingdom,* Verſe 3. Gird thy Sword upon thy Thigh, O moſt Mighty, with thy Glory and thy Majeſty. 4. And in thy Majeſty ride proſperouſly, becauſe of truth and meekneſs, and righteouſneſs: and thy right hand ſhall teach thee terrible things. 5. Thine Arrows are ſharp in the heart of the Kings enemies; whereby the people fall under thee, *(And then after this Conqueſt, as though in it in perſon.)* 6. Thy Throne, O God, is for ever and ever: The Scepter of thy Kingdom is a right Scepter, *&c.* So *Pſa.* 66. 3. *Iſa.* 42. 13, *Haggai* 2. 22. *As in Page* 23. *Iſa.* 35. 4.

Secondly, The Peaceable part of the Kingdom or the Kingdom of the Mountain, ſo ſpoken of as if Chriſt was perſonally preſent.

Pſ. 72. 1. Give the King thy judgement, O God, and thy righteouſneſs unto the Kings Son. 2. He ſhall judge thy people with righteouſneſs and thy poor with judgement. 3. The Mountains ſhall bring peace to the people, and the little Hills by righteouſneſs. 7 In his days ſhall the righteous flouriſh, and abundance of peace ſo long as the Moon endureth. 8. He ſhall have dominionalſo from Sea to Sea, and from the River to the ends of the Earth, *&c.* 11. Yea, all Kings ſhall fa

fall down before him, all Nations shall serve him, &c.

Dan. 7. 14. And there was given him (*viz.* the Son of man Christ Jesus) Dominion and Glory and a Kingdom, that all People, Nations and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed. 27. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve him.

Jer. 23. 5, 6. Behold the days come (saith the Lord) that I will raise unto *David* a righteous branch, and a King shall reign and prosper, and shall execute justice and judgment in the Earth. 6. In his days *Judah* shall be saved, and *Israel* shall dwell safely, and this is his name, whereby he shall called, the Lord our righteousness.

Ezek. 34. 23, 24. And I will set up one shepheard over them, and he shall feed them, even my servant *David*, he shall feed them, he shall be their shepherd. 24. And I the Lord will be their God, and my servant *David* a Prince among them; I the Lord have spoken it.

Jer. 30. 9. They shall serve the Lord their God, and *David* their King, whom I will raise up unto them.

Luke 1. 32. He shall be great, and shall be called the son of the highest, and the Lord God

shall give unto him the Throne of his Father *David.* 33. And he shall reign over the house of *Jacob* for ever, and of his Kingdom there shall be no end. *And so again upon the sounding of the seventh Trumpet.*

Rev. 11. 15. The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. *And again,*

Rev. 20. 4. And they lived and reigned with Christ a thousand years. *Rev.* 22. 3.

Object. But why then should not we so take it as the Scripture represents it, and so plainly lays down? will you be wiser than what is written, why should we not so receive and believe it?

Answ. First it must be taken for granted, that as the Beasts Kingdom is a mistery, so is the Kingdom of Christ no less; and therefore is the mind and wisdom called for, to reach into the one as the other. And as the Apostle (2 Pet. 3. 16. *speaking of these things, in which* (as he saith) *there are some things hard to be understood, which they that are unlearned and unstable wrest, unto their own destruction*; Which therefore calls for great fear, caution and circumspection in our conversing about these great mysteries.

Secondly, It must be taken for granted, that in the speaking to these things no sense ought to be given, that denyes received fundimental prin-

ciples,

ciples, nor thwarts the Analogy of Faith, nor croſſes the current of Scripture.

Thirdly, That it is the genuine ſenſe, true ſcope and intent of the Scripture, comparing Scripture with Scripture, and ſpiritual things with ſpiritual; and not only the litteral reading in ſome places; for otherwiſe the *Racovian Catechiſme*, aſſerting Socinianiſme ſhall go for good pay. Nay what Hereſie upon that account may not be aſſerted and proved? And therefore *Maton* well ſaith, whatſoever Text of Scripture is expounded any other ways than God meant by it, it is according to its interpretation, the word of man and not of God, and conſequently in adhearing to ſuch interpretations we believe not what God ſaith, but what man doth make him ſay.

Laſtly, That we cannot receive theſe Scriptures in the ſenſe that many give of them, that thus ſeem to aſſert Chriſt perſonally to be present, either in the ſmiting or peaceable part of his Kingdom, during theſe thouſand years.

Take theſe following Reaſons, and weigh them in the fear of the Lord, in the true ballance of the Sanctuary, wherein we ſhall firſt ſhew, why they cannot ſo be received

Secondly, In what ſenſe truly according to the mind of Chriſt, they may and ought to be received.

Firſt, That Chriſt Jeſus cannot properly be ſaid to be perſonally preſent in the ſmiting part, beſides the five Reaſons to this thing, *Page* 25, 26, 27.

Because it is expresly said, Psal. 110. 2. The Lord said unto my Lord, sit thou at my right hand, until I make thine Enemy thy foot-stool. *compared with,*

Heb. 10. 12. But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his Enemies be made his foot-stool. *And therefore being as an overcomer he sat down with God upon his Throne, and the Earth his foot-stool: He is upon that Throne to reign, till all his Enemies be brought down,* and 1 Cor. 15. 25, 26. For he must Reign till he hath put all Enemies under his feet, the last Enemy that shall be destroyed is death.

So that it is most manifest by this positive position, that Jesus Christ is to sit upon the Throne of Heaven at Gods right hand, till all his Enemies be subdued; yea till death it self. as the last Enemy be conquered, which will not be till the general Resurrection, when it shall be said, that death is swallowed up in Victory, and Death and Hell shall be cast into the lake of fire. Therefore by this received principle, Christ shall not leave the Fathers right hand personally to encounter Dragon, Beast and False-prophet, who are to be fought with (as is already proved) and vanquished before the general Resurrection; Nay before the thousand years, at the beginning whereof, many suppose is this personal coming and Resurrection of the Saints: So that according

to

to their apprehensions that seeming coming of Christ to war with the Saints against the Beast, Dragon, and False-prophet, must admit of another sense, which is also expressed, *Page* [illegible].

Secondly, Neither can he properly be said to be personally present in the peaceable part, or mountain state, during the thousand years.

First, Because besides the constant concurrence of Scripture, the universal consent of all parties is, that Christ comes not personally till the bodily Resurrection, and that there is no bodily Resurrection either of Saints or sinners in the beginning of the thousand years. Take these Eleven Arguments from *Page* 4[illegible]. to [illegible].

Secondly, It appears from the former Argument of his being at the Fathers right hand, till the general resurrection, till Death the last Enemy be destroyed; and if so then the thousand years is to be first over, and the Battle of *Gog*, before the general Resurrection shall take place, and that this is true Doctrine, appears also from all the considerable places that make mention of his personal coming and appearing, *viz.*

First, From those Scriptures that assert, that when he comes all the Saints shall come with him, which cannot be short of the great Resurrection.

1 *Thes.* 3. 2. 13. To the end he may establish your hearts, unblameable in holiness before God,

even our Father, at the coming of our Lord Jesus Christ with all his Saints.

Luke 13. 28, 29. There shall be weeping and gnashing of teeth, when ye shall see *Abram* and *Isaac* and *Jacob* in the Kingdom of God, and your selves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

1 *Thes.* 4. 14. For if we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him. 16. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trumpet of God, and the dead in Christ shall rise first. 17. Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.

1 *Cor.* 15 51, 52. Behold I shew you a Mystery, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an eye, at the last Trump (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in Victory. 55. O Death *&c.*

By which Scriptures it infallibly appears, that at the

the coming of Christ all the Saints shall come with him: The living Saints are to be changed and glorified; The dead Saints to be raised and glorified. But if this coming of Christ, and Resurrection be to be understood at the beginning of the thousand years, then cannot all the Saints come with him: For as page 72 multitudes both of Jews and Gentiles are to be called and converted in the thousand years; Therefore cannot it be short of the general Resurrection after the thousand years.

Secondly, From those Scriptures, that inform his coming to be at the general Resurrection, p. 72 *John* 5. 28. *John* 6. 39, 40. 44. 54. 1 *Cor.* 15. 51. 52. 1 *Thess.* 4. 16. *Job* 14 12. *Job* 19. 25, 26.

Secondly, From those several Scriptures, that assign Christs coming to be at the General Judgement, to Judge the wicked and the righteous: which is also long after this thousand years Reign, *viz.*

1. *To Judge the Wicked*, 2 *Thess.* 1. 7, 8. *&c.* When the Lord shall be revealed from Heaven with his mighty Angels. 8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his Power; 10. When he shall come to be glorified in his Saints, and to be admired in all them that believe, *&c.* 2 *Tim.* 4. 1. I charge thee before God, and the Lord Jesus Christ, who shall

judge the quick and the dead at his appearing, and his Kingdom.

Matth. 25. 31. When the Son of man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. 32. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepheard divideth his Sheep from the Goats. 33. And he shall set the Sheep at his right hand, but the Goats on the left. 34. And then shall the King say to them on his right hand, *&c.*

Jude 14, 15. Verses, *And* Enoch *also the seventh from* Adam *Prophesyed of these, saying*, Behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are Ungodly amongst them, *&c.*

Rev. 20. 12. And I saw the dead small and great stand before God, and the Books were opened. And the dead were judged out of those things, which were written in the Books according to their works.

2. *To Judge the Righteous. Matth.* 25. 34. Then shall the King say to them on his right hand, *&c.*

Rev. 20. 12. And another Book was opened, which is the Book of Life, *&c.*

Acts 3. 19. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: 20. And he shall send Jesus Christ,

Christ, which before was Preached unto you: 21. Whom the Heaven must receive, untill the times of Restitution of all things, which God hath spoken by the mouth of all his Holy Prophets, since the World began.

Hebr. 9. 28. To them that look for him will he appear the second time without sin (blotting out the sin) to Salvation.

1 *Thess.* 2. 9. For what is our hope, or joy, or Crown of Rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming.

Col. 3. 4. When Christ who is our Life shall appear, then shall we appear with him in Glory.

1 *John* 3. 2. Now are we Sons of God: but it doth not yet appear what we shall be: but when he shall appear, we shall be like him.

Phil. 3. 20. For our consolation is in Heaven, from whence also we look for our Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like his glorious body.

1 *Pet.* 5. 4. And when the chief Shepheard shall appear, ye shall receive a Crown of Glory, that fadeth not away.

By which Scriptures it fully appears, that Christ's personal coming and appearing, is not till the general Resurrection and general Judgement, which are after this thousand years Reign.

Fourthly, *From those Scriptures, that assign the dissolution of the Heavens and the Earth to be at his personal coming and appearing.*

2 Pet. 3. 10. The day of the Lord shall come

as

as a Thief in the Night, in which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat: The Earth alſo and the work therein ſhall be burnt up. 12. Wherein the Heavens being on fire ſhall be diſſolved.

Rev. 20. 11. From whoſe face the Heavens and the Earth fled away, with *Mark.* 13. 24. 25. 26.

By which it is further manifeſt, that the thouſand years Reign muſt be before; Otherwiſe where will be that Building, Planting, Rule, Government in this World, when the Earth and all its works are burnt up. Therefore of neceſſity muſt theſe things precede the perſonal coming and appearing of our Lord Jeſus Chriſt.

In the next place, Chriſts perſonal coming and appearing cannot be at this time, from arguments taken from his high Prieſthood, and work of Mediation.

We read Hebr. 9. 7. That the High Prieſt alone once every year, not without blood, did enter into the Holy place to offer for himſelf, and the errours of the people, *&c.* But (*Verſe* 11) Chriſt being come, an High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is ro ſay, not of this Building; 12. Neither by the blood of Goats and Calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. 15. And for this cauſe he is the

the Mediator of the New Testament, *&c.* 24. For Christ is not entered into the Holy places made with hands, which are the figures of the true; but into Heaven it self now to appear in the presence of God for us, *&c.*

Hebr. 4. 15. And there, as our High-priest is he touched with the feeling of our infirmities, being in all points he was tempted like as we are, yet without sin. To encourage us to hold fast our profession, and to come boldly to the Throne of Grace, to obtain mercy and find grace to help in the time of our need; who can have compassion on the ignorant, and them that are out of the way. *Heb.* 5. 2. For if any sin, we have an Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sins, *&c.* 1 *John* 2. 1. Who was in all things made like unto his Brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people; For in that he himself suffered being tempted, he is also able to succour them that are tempted, *Heb.* 2. 17, 18. And an High-priest for ever after the order of *Melchizedeck*, *Heb.* 5. 6. Who ever lives to make intercession for us, and to save to the uttermost all that come unto God by him, *Hebr.* 7. 25. And this man, because he continueth ever, hath an unchangeable Priest-hood; Wherefore he is able to save them to the uttermost, *&c.* For such an High-priest became us, *&c.* *Heb.* 7. 24, 25, 26. So that whilest sinners are to be converted,

Saints

Saints are liable to sin, suffering, and temptation, and have need to pray, and be found in the use of Ordinances. Yea, whilst they have any thing to do with God, short of eternal Glory, they will stand in need of an Advocate, Mediatour, an Intercessour, a Days-man. But this is needful to the end of the World, in and after the thousand years; Therefore there is a necessity for the continuance of Christ's Mediation at the right hand of the Father, whilst Sin, Satan, evil World, and Death remain, and till the Saints be safely entered into Eternal Rest. Neither can he any more come off from that work, till he hath completed it; then the High-priest was to come off from within the Vail, till he had perfected the work, for which he entered the Holy Place. Therefore it will be very dangerous to hold out any Doctrine, that may entrench upon this great office of the Mediatour.

Again, neither can Christ personally appear with all the raised and glorified Saints in the thousand years Reign, from the consideration of the special work, that is to be transacted therein, altogether unsuitable for Glorified, Angelical, Spiritual Bodies; *viz.* To fight and wage War with material Swords, To dispense Laws, to manage humane policies in the administration of Judgement, and Justice amongst men, as well in the execution of Justice upon Transgressours, as to encourage the Well-doers to build, to plant, *&c.* To share of worldly peace and plenty: To Preach the Gospel, dispense

diſpenſe and partake of Ordinances; or to partake of the great Spiritual bleſſing in the pouring out of the Spirit; proper onely for natural bodies and humane capacities; and how incongruous it is for mortal and immortal, glorified and unglorified, Heavenly and Earthly bodies, to converſe and tranſact together; is already manifeſt.

Upon which conſiderations we cannot ſuppoſe, that Chriſt can perſonally be preſent in either part of the Kingdom, neceſſitating therefore ſome other ſenſe to thoſe former Scriptures, ſeeming to hold out the ſame, more agreeable to Truth and current of Scripture.

Object. *But you will ſay, in what ſenſe can you ſuppoſe Chriſt to be ſaid to come, to be with his people to fight againſt enemies, to Reign and ſit upon a Throne, if not perſonally?*

To the firſt, concerning Chriſts coming, it is neceſſary that we ſhould take notice of a fourfold coming of Chriſt in the Scriptures, *viz.* A Perſonal, a Spiritual, a Myſtical, and a providential coming, each of which may alſo be [illegible] in a double ſenſe.

Firſt, He is ſaid to come in perſon, when he came in the fleſh to take our Nature upon him, 1 *John* 4. 2. and *Heb.* 10. and alſo when he comes the ſecond time without ſin to Salvation, *Heb.* 9. 28. *Acts* 11 1. 1 *Cor.* 15. 23. *Theſ.* 1. 8.

Secondly, His ſpiritual coming is, either when he

he comes by his ſpirit to convince, call and convert a Soul, as *Eph.* 3. 17. 1 *Theſ.* 2. 13. *Rev.* 4. 20. or to confirm, ſeal, and eſtabliſh by his Spirit, *John* 14. 20. *Acts* 23. 28. *Eph.* 1. 13.

Thirdly, It is miſtically conſidered either in his coming in the type, in the ſhadowy and legal diſpenſations, *Acts* 7. 1 *Cor.* 10. or in the Evangelical Antetype, or Goſpel diſpenſation.

Fourthly, He cometh in his Providence. either to redeem, deliver and ſave his people, *Exod.* 3. 8. *Lam.* 18. 8. *Heb.* 10. 37. or to execute Vengeance in the deſtruction of his Enemies, *Iſa.* 63. *Luke* 18. *Hab.* 2. *Mal.* 2.

And it is the mind of wiſdom that muſt rightly and duly apply each of theſe according to the ſcope, drift and meaning of the holy ſpirit, and not miſtake the one for the other.

Secondly, What are we to underſtand by Chriſts being with a people, or a people with Chriſt? can that be otherwiſe than perſonal? for it is expreſly ſaid, *They Reigned with Chriſt?*

Chriſt may be ſaid to be with a perſon or people, when he is ſo virtually by his ſpirit or ſpiritual preſence, when he is ſo by his Word, Rule, Law or Precept.

Judah was ſaid to rule with God, (*Hoſea* 11. 12.) when they cleaved to Gods Word and Rule.

When *Iſrael* rejected the Government by Judges (which was Gods Ordinance and Appointment) for a King after the manner of the Nations,

Nations, they were said to reject God from being their King, who vertually went in and out before them, and fought their Battles for them, 1 *Sam.* 8.

And therefore said Jer. 8. 19. Is not the Lord in *Zion?* Is not her King in her? why have they provoked me to anger with the graven Images?

Solomon was said to sit upon the Throne of the Lord.

And *Jehoshaphat* in his charge to his Judges (2 *Chron.* 19. 6. bids them take heed what they did; for you judg not for man, but for the Lord, who (he told them) was with them in the judgment; being called forth as *verse* 8. for the Judgment of the Lord, and for controversies.

Christ is said therefore virtually and spiritually to dwell, to rest, to walk amongst his people, 2 *Cor.* 6. 16. *Rev.* 2. 1. *Isa.* 57. 15. and they with him, to live with them and they with him, to suffer with them and they with him, *Psal.* 91. 15. *Acts* 7. 9. To dye, be buried, quickned, raised with him, *Rom.* 6. 4. *Col.* 2. 15. 2 *Tim.* 2. 12. To work with him, 2 *Cor* 5. 6. 1. Sup with him and he with them, *Rev.* 3. To war and fight together with him and he with them, *Rev.* 17. *Joshuah* 5. To be Captain of the Host and General of the Army, *Rev.* 19. When all is but virtually and spiritually so.

So Satan is said to be with his Servants & Subjects acting and instructing, when he is not personally

nor

nor visibly so. Satan shall cast some of you into prison, *Rev.* 2. 10. Where Satan dwelt, and Satans Seat and Throne was, *Rev.* 2. 13. When he was only so by his substitutes in his Authority, not really and personally, but virtually and mistically.

And so to Reign and Rule, as God King'd it in *Israel* by his Word, Law and Authority, by his influence and spirit.

As the Dragons Rule is called the Devils, because the Devil influences, acts and spirits his principal Agents and Instruments, though not personally present.

So may the Rule in the hands of the Saints, be called Christs Kingdom or Soveraignty, though he be only virtually not personally present.

It is no new thing so to take it in his mistical Kingdom in the Church, where his Laws, Statutes and Ordinances are dispensed in his name, and by vertue of his spirit: It was no new thing to have it so esteemed in *Israel* in the Typical Kingdom, when the Law was his, the Rulers by his choice and spiriting, the policy his, called therefore his Rule, Government, Soveraignty, Throne, Kingdom. And why then should it be thought strange in the Antetype.

When his [illegible] Rule, Policy, and Rulers called according to his qualifications, and influenced by his spirit, shall according to promise and prophesie come forth again in the world, why may they not as well be said to Reign with Christ,

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as suffer with him. If we suffer with him we shall Reign with him. We do not think it any absurdity to say, The King of *Spain* fights and Conquers in *America*, and Rules and Reigns there, though never personally present in that other world, but only vertually so, by his Commissions, by his Laws Civil and Ecclesiastical, that he hath transferred thither; by his Officers and Vice Roys, that he hath appointed in his name to Rule and Govern there. Did not the *Roman* Senate of old Govern the world at *Rome* by their Laws, and Edicts, and Rulers of Provinces, that they Commissioned and appointed.

But by this Reason you seem to exempt Christs person from any share of Rule or Soveraignty in any Kingdom here; whereas it is expresly said, He is to judge the quick and the dead at his appearing and Kingdom, by which it is most manifest, that at his appearing he hath a Kingdom, and you owning that appearing to be personal, what do you make that Kingdom to be? And what share hath Christs person in it.

In answer whereto I conceive it necessary in the first place, to give you the distinction of a five-fold Kingdom, the Scripture takes notice of belonging to Christ, *viz.* a Providential, Spiritual, Mystical mistical or Davidical and Misphatical Kingdom; and then I shall give you my understanding and conceptions of this Kingdom hinted at, that he is to have at that his appearing: And

for a want of a right distinguishing herein, proceeds (as I humbly apprehend) all the mistaken notions and differences about the Kingdom of Christ treated of in these papers.

First, Therefore understand there is a providential Kingdom which Christ hath, and doth (as God) manage over all the world, and that from the beginning

Secondly, A spiritual Kingdom, which he doth and hath all along managed in the hearts of his people, from the beginning of the world to this day.

Thirdly, There is a mistical Kingdom, or a Rule and Soveraignty, that he, as Lord and King, hath exercised in the Church, as well under the Law, as under the Gospel.

Fourthly, There is his Monarchical or Davidical Kingdom, namely, that dignity and Soveraignty, that is in time according to promise, and propheſie to take place in and over the Nations, and to be managed by his Laws and Government, by his spirit and vertual presence in his Servants and Substitutes; Which hath been the special Subject of this discourse.

Fifthly, There is that glorious Misphatical Kingdom, *viz.* Soveraignty, that Christ Jesus in person (with all the Saints in their glorified bodies with him) shall upon their general Resurrection and Judgment, exercise here upon the Earth, before all is given up into the Fathers hands, which is further cleared to you in the several

ral parts of it in the Scriptures following. *Mat.* 16. 28. There be some standing here that shall not taste death, till they see the son of man coming in his Kingdom. *Which in a figure is performed in the next Chapter. Mat.* 17. 2. And was transfigured before them, and his face did shine as the Sun, and his Raiment was white as the Light, *&c. Compared with Rev.* 1, 13, 14, 15. 2 *Pet.* 1. 16. For we have not followed cunning devised Fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye Witnesses of his Majesty, *viz. They had a vision of that power and glory that Christ's Majesty shall have, when he come in his Kingdom.*

Mat. 19. 28 Ye which have followed me in the Regeneration, when the Son of man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*

Rev. 3. 21. To him that overcometh will I grant to sit with me upon my Throne, even as I also overcome, and am set down with my Father on his Throne.

1 *Cor.* 15. 50. Now this I say Brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. *Therefore* 51. Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. *Holding out the necessity of the changed, immortal, incorruptible estate to qualifie them.*

and make them capable to partake of the blessings and benefits of that Kingdom of God, which Christ enters upon at the sounding of this last Trump, and the general Resurrection and Judgement.

2 *Tim.* 4. 1. I charge thee before our Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing and Kingdom.

Luke 13. 28. There shall be weeping and gnashing of teeth, when you shall see *Abraham*, and *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and you your selves thrust out. 29. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

Math 25. 31, 32. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepheard divideth the Sheep from the Goats, *&c. Which fully states and clears up the thing:*

1. *That Christ shall come in his Glory with all the Holy Angels with him.*

2. *That he shall then in his Kingly State,* (as Verse 34) Sit upon the Throne of his Glory.

3. *That this shall be at the general Resurrection: For all Nations good and bad are gathered before him.*

4. *That this shall be at the general Judgement:*

For

For now is the Judgement and Sentence to be pronounced, &c.

Secondly, *This shall be upon the Earth.*

Job 19. 25,26. For I know that my Redeemer liveth, and he shall stand at the latter day upon the Earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for my self, and mine eyes shall behold, and not another, though my Reins be consumed within me.

1 *Thess.* 4. 17. Then we which are alive and remain, shall be caught up together with him in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord: *viz. Not to remain with him in the Air, but to meet him to come with him to the Earth*: *For so*

Acts 1 10,11. And while they looked stedfastly towards Heaven, as he went up, behold two men stood by them in white Apparel, which said; Ye men of *Galilee*, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall come in like manner as ye have seen him go into Heaven. *With*

Zach. 14. 4. And his Feet shall stand in that day upon Mount *Olivet*, &c.

Thirdly, *The manner of his coming to his Throne*; *it shall be first Visible*, *secondly Glorious*, *thirdly Terrible also.*

1. *Visible*, *Rev.* 1. 7. Behold he cometh with Clouds, and every eye shall see him; and they also which pierced him, *&c.*

Matth. 27. 30. And they shall see the Son of Man coming in the Clouds of Heaven with power and great Glory.

Acts 1. 11. He shall come in like manner, as ye have seen him go into Heaven.

2. *Glorious, And therefore well called the Kingdom of Glory. Mark* 13. 26. And then shall they see the Son of Man coming in the Clouds with Power and great Glory. *Which great Glory appears.*

First, *Because it is in the Fathers Glory.*

Mark 8 38. Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful Generation; of him also shall the Son of Man also be ashamed, when he cometh in the Glory of his Father, with the Holy Angels.

Secondly, *In his own Glory with the Father.*

Luke 9 26. Of him shall the Son of Man be ashamed, when he comes in his own Glory, and in his Fathers, *&c.*

Thirdl, *In the Glory of all the Holy Angels.*

Matth. 25. 31. When the Son of Man shall come in his Glory, and all the Holy Angels with him.

2 *Thess.* 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels.

Fourthly, *In the Glory of all the Saints, as is already largely proved from Zech.* 4. 5. 1 *Thess.* 4. 14, 17. 1 *Cor.* 15 51, 52. *Luke* 13. 28. *Luke* 2. 36. 2 *Thess.* 2. 10. There vile bodies being now raised,

raised, changed, made from Earthly to bear the Image of the Heavenly, is to be made glorious like Christs glorified Body, 1 *John* 3. 1, 2. *Phil.* 3. 21. 1 *Cor.* 15. 43. 44, 49.

3. *Terrible also, With a shout, great noise, voice of the Archangel with the Trump of God, the last Trump, with the dissolution of Heaven and Earth,* as 1 *Cor.* 15. 52. 1 *Thess.* 4. 17. *Math.* 24 31. *Math.* 4. 24. 2 *Pet.* 3. *Rev.* 20. *Rev.* 22.

4 *What shall be done in this Kingdom?* 2 *Thess.* 1. Christ shall be glorified, and admired and praised. Saints shall be glorified and rewarded. Wicked Men and wicked Angels shall by Christ and the Saints be Judged and Sentenced, according to their deeds and demerits.

Of being Priests of God and Christ.

But they shall be Priests of God and Christ.

THis is another part of the Saints Priviledge this thousand years, not only to Reign as Kings, but be Priests too, as *Rev.* 1 6. *Rev* 5 10. *And hast made us unto our God Kings and Priests, and we shall Reign on the Earth.* Alluding hereby to that Dignity and Priviledge of the Priesthood under the Law, who were said to draw nigh to God in a more special and peculiar way in his worship, which was

First, Patriarchal, (or the Priesthood belonging to the first born:) *Num.* 63. 12. 41. 45. 8. 16, 17.

Secondly, Mosaical or Levitical, *Numb.* 3. 18. 7. 22. *Exod.* 28. 1. 1 *Chron.* 6. 49. Of whom

First, High-Priest, 1 *Chron.* 6. 14,15.

Secondly, Chief Priests, *Numb.* 20. 26.

Thirdly, Ordinary Priests of the same line *Lev.* 6. 29. Which were divided into four and twenty courses; whose duty and priviledge is held forth in *Deut.* 33. 10. *Levit.* 10. 11. *Numb.* 16. 9.

Thirdly, Judaical of the Tribe of *Judah*: of which *Melchizedek* the Type, *Gen.* 14. 18. *Heb.* 7. 1. And Jesus Christ the Antetype, our great High-Priest, *Heb.* 3. 1. 4. 14. And under him the

Spiritual

Spiritual Royal Prieſthood, *Exod.* 19 6. *Rev* 1. 6. *2 Pet* 2. 5, 9.

Importing ſeparation and conſecration to God, and a nearneſs and conſtant communion with him, *Numb.* 16. 9. Ordering in ſpecial the affairs of his Church being appointed and anointed thereto.

Now as in the Kingdom of *Iſrael* the Type of Chriſt's Kingdom, there was an anointed Prieſthood, a Miniſtry to manage the affairs of the Church: and an anointed Kingſhip or Magiſtracy to govern and manage the State: So

Hath Antichriſt in his uſurpations in Imitation of them the Type, and as if they were this Kingdom of Chriſt the Antitype, pretended not onely to the Kingſhip; but the Prieſthood to the Miniſtry as well as the Magiſtracy; to the Government of the Church as well as the ſtate: putting their Holy Oyl upon the one and the other as (moſt Holy and Sacred things) Dedicated to the ſervice of Chriſt in both.

Which nevertheleſs their glorious entitling themſelves to ſuch his peculiar ſervice; he is pleaſed, as to foretell this horrid blaſphemous uſurpation, ſo to renounce it with great deteſtation, calling their Magiſtracy an unclean, filthy, blaſphemous, bloody Beaſt, that comes not from him, but out of the bottomleſs Pit, and muſt go into Perdition: and the other, their Miniſtry or Prieſthood, a vile, filthy, Idolatrous Strumpet, that muſt for her lewd Whoredoms, Drunkenneſs, and

Witch-

crasts, have her flesh torn off and burnt with fire. But his faithful Saints and Servants, that will neither bow the Knee to the one nor the other (as being Blasphemous, Idolatrous Usurpers, not only to the opposing, but outing Christs Ministry and Magistracy) shall be found in this his Kingdom (during this thousand years) to administer in both these blessed Ordinances, being received in Truth, Power and Purity to the advantage of his name and Glory, *viz.* as anointed Kings to manage the Affairs of State as Rulers, and Magistrates under Christ the King of Kings; and as anointed Priests, shall under Christ their High-Priest manage his pure Worship and Govern the Affairs of the Church, as his Elders, and Ministers, which in happy conjunction makes up this Blessed and Glorious state of Christs Rule in this his Kingdom.

Of

Of the ſecond Death.

On ſuch the ſecond death had no power.

THis is another Priviledge of the Saints in this happy Eſtate, that they ſhall not be lyable to the ſecond death.

By ſecond death in the Letter is to be underſtood Hell-fire, the place of the damned, as interpreted, *Rev.* 21. 9.

But Miſtically and Metaphorically taken for utter ruine, deſtruction, and perdition. As for inſtance, it is ſaid in *Revel.* 19. 20. that the Beaſt and Falſe-prophet were caſt alive into the lake of fire burning with Brimſtone, which muſt Metaphorically be underſtood; becauſe (as before explained *Page* 2. by Beaſt and Falſe-prophet) we are not to underſtand two perſons, but ſtates, *viz.* the Magiſtracy, and Miniſtry of Antichriſt, who being vanquiſhed in the great Battle, are now as utterly extinguiſhed and put into perdition (never ony more to do miſchief) as if two perſons were caſt into Hell fire, which gives light to *Dan.* 7 11. *Rev.* 17. 8. *Rev.* 18. 8.

So alſo *Rev.* 20. 10. It is ſaid the Devil or Dragon that deceived them, was caſt into the lake of Fire and Brimſtone, where the Beaſt and Falſe-prophet are, *&c.* which admits the ſame miſtical

mistical signification, *viz.* that now the Dragonic or Heathenish power (as explained to be *Pagei* that was only bound in times past for a season, after the *Gog-Magog* destruction, as utterly ruine raised and destroyed, as the Beast and false pr phet, the Antechristian state before: Yea and the Devil himself will be, when he is cast into t lake at the last day, now never more to work mi chief in the world.

Aud again the Worshippers of the Bea whose names are not in the Lambs book (t Beast and Dragon being thus in utter perditio are now to share with the principals in utter rui and destruction, *Rev.* 14. 10, 11, 13. 8. 17. compared with the 20. 15.

And lastly it is said, that Death and Hell (t the Grave) are cast into the lake of Fire, whi is the second Death, *Rev.* 20. 14. *viz.* No after the general Judgment, there is to be no mo Death, Death is swallowed up in Victory; a f confirmation of the former.

Of the Dragons Releaſe.

And when the Thouſand years are expired, Satan ſhall be looſed out of his Priſon.

UPon the expiration of the thouſand years, it ſeems Hell is to break looſe again; the Conquered and ſubdued Heathen Nations, and their Authority, that during that ſpace have by the Righteous Laws and Soveraign Authority of Chriſt been as ſo many impriſoned, fettered Captives, yea as ſo many civil dead men kept down and under ſubjection, whereby univerſal peace and quiet hath been managed and maintained all the world throughout, do now by Gods permiſſion and the Devils inſpiration and ſedition, again perk up for him; and in a rebellious manner ſtanding upon their feet again, do break off their ſubjection and Allegeance from Chriſts Rule and Authority; and by combination and confederacy make head againſt him; and engaging under their old Captain general the Devil, do rally from the four quarters of the Earth, an huge and numberleſs Hoſt like to the Sand of the Sea, which mighty gathering is called here by the ſpirit *Gog* and *Magog*, with deſign by beſieging and compaſſing the Camp of the Saints and be-

loved

loved City, to raze and destroy the Soveraig
Power and Authority of Christ, that he hath
long managed by the hands of his Saints in th
World upon the breadth of the Earth, even as th
Syrian Host, the Prophet in *Dothan*; The *Assyria*
Jerusalem, the *Sodomites*, *Lot*, 2 *Kings* 6. 14, 1
2 *Kings* 25. 1.

Of Gog and Magog.

AND shall go out to deceive the Nations, whic
are in the four quarters of the Earth
Gog and Magog, *to gather them together*
Battel.

This is the Name the Holy Spirit is pleased t
give this great and last enemy of the Church upo
the Earth, which for your better understandi
take the pithy exposition given by *Mr. Mea*
"It is (saith he) to be observed, that the Revela
"tion is a Book of the Future estate of the Chr
"stian Church set forth by Resemblances and P
"rables borrowed from the condition of affairs
"the Jewish Church under the old Testament,
"which the Worship of the true God flourish
"alone, the rest of the Nations serving Idols un
"versally. Hence therefore that *Egypt* & *Babyl*
"in the Revelations are not the *Babylon* and *Egy*
"of the *Israelites*, but the enemies of the Chur
"of the Gentiles, like that *Babylon* and *Egypt* be
"ing Types and Figures of these. In like manne

"Go

" *Gog* and *Magog* in the Revelation, are not the " *Gog* in *Ezekiel* of the Land of *Magog* the head " of *Meshech* and *Tubal* the enemy of *Israel*, *Gen-* " 10. 3. *Ezek.* 38. 39. For this came out of the " North parts, ours from the four corners of the " Earth: This appeared at the beginning of Is- " raels Restoration, ours after the 1000. years of " the Kingdom of the Saints following the Resto- " ration of *Jerusalem*: This before Christs coming " in the Flesh, ours before his coming to Judge- " ment; But another *Gog* the enemy of the Church " of the Gentiles to come immediately before the " Resurrection of the Dead: and farther it is " plain that this *Gog* and *Magog* bear not the " room of a subject, but a convenient Title, by " which those Nations of the four Quarters might " be declared, as if he would have said, the Na- " tions in the four Quarters Spiritually called " *Gog* and *Magog*.

Of

Of the Camp of the Saints and Beloved City.

THose terms of Camp and City are alluſions to Iſraels twofold ſtate under the Tabernacle and Temple diſpenſation.

Of the order of Iſraels Camp ſtate we read *Numb.* 2. Wherein the Tabernacle of God with the 24 Courſes of the Prieſts and Levites were placed in the midſt, all the Tribes under their four Standards pitching their Tents round about it: Which is alluded to *Rev.* 4. And may greatly help the explanation thereof.

Then the City State was under *Solomon*, after the erecting of the Temple, to which glorious and beautiful condition this alludes, *Rev.* 21. 10, *&c.* Holds forth the excellency it being called the great City, the Holy *Jeruſalem*, where it is deſcribed in all its glory and Dimenſions, called here the Beloved City. In oppoſition to the City of the Nations, the great City, *Babylon* containing the Anti-Chriſtian, nay whole World in their Policies and Governments. So here the Extent of this City and Camp of the Saints is held forth to be no leſs then the whole Earth, as large in extent as the City of the Nations; Chriſt's Government extending all the World over from Sea to Sea. *Pſ.* 72. 8. *Iſa.* 44. 6.

Of the Fire from Heaven, that deſtroyeth Gog.

And Fire came down from God out of Heaven, and devoured them.

THis deſtruction as typt out in the *Gog Magog* deſtruction, *Ezek.* 38. Is here alluded to, That as fire came down from Heaven to deſtroy them; So is it here, for now is the time that Chriſt ſhall come in flaming Fire taking vengeance of his enemies, deſtroying the Heavens alſo and the Earth and all its works by fire, and this in order to the next Scene to be acted, *viz.* The Reſurrection of the Dead and Eternal Judgement.

Of the General Judgement.

AFter the Saints Reign, the *Gog Magog* gathering and deſtruction; Now in order comes the Lord Jeſus in perſon in the Glory of the Father, the Saints Glory, and in the glory of all the Holy Angels with the ſound of the Trumpet and Voice of the Archangel, The Sea, Grave and Death giving up their Dead, that there may be a general Reſurrection of the Juſt and Unjuſt.

And then the preparing of the Throne, the sitting of the Judge; the opening of the Books, the producing of the Witnesses in order to the general Judgement of great and small, who are to be judged according to their works by Christ, who Judges the quick and dead at his appearing and Kingdom.

A Paraphraſe upon the 20. *of Revelations.*

THe Powers and Potentates of the whole World, whether Heathen or Antichriſtian being thus vanquiſhed by Chriſt and his followers under the terms of fighting with and overcoming a Dragon, Beaſt and falſe Prophet with the Kings of the Earth, and whole World in the great Battel in the former Chapter, and the Authority conſequently now in the hands of the Saints: *John* here in a Viſion hath repreſented to him the Churches Soveraignity in a figure, *viz.* By the Emblematical Repreſentation of a Chain and a Key enſigns of Power in the hand of their Myſtical and Spiritual Head, though in this Viſion (their Repreſentative) the Lord Jeſus is called here an Angel, as *Rev.* 10. 1. 12. 17.

1. *And I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his hand.*

And having judged and utterly razed the Antichriſtian ſtate both, in its Magiſtracy, and Miniſtry, (by the figurative Repreſentation of taking a Beaſt, and falſe Prophet and caſting them alive into a Lake

2. *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a* 1000. *years.*

3. *And cast him into the bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the 1000. years should be fulfilled and after that he must be loosed a little season.*

of Fire) doth here for the better securing the Churches quiet and peaceable Rule, wholy cancel and vacate the Heathen Empire also for a thousand years, as in the Vision is set forth by the taking a Dragon, and casting him bound into a bottemless pit, and shutting him up, and Sealing him therein, the proper Emblem of the now ruined Pagan State, the Dragon or Devil being also the Spiritual or Mystical head thereof, and here in the Vision their representative: As in 12. Chapter by an Angel fighting with, overcoming and casting to the Earth a Dragon, is held forth the Victory, the Church at that day gets over the Heathen *Roman* Empire: So here by the Angels binding him in a pit is the utter extinction of that Power (a thousand years the time limited) plainly discovered.

4 *And I saw Thrones, and they sat upon them, and Judgement was given to them, and I saw the souls of them that were be-*

The enemies of the Church thus casheired, and turned off the Stage, *John* hath a further discovery of their setled and happy Rule and Authority by the Vision of the Resurrection of a company of dead and Martyred Saints, (the proper Emblem of the Church during the Anti-

christian

christian Tyranny, who for witnissing to Christ, and not Worshipping the Beast, cannot (in a civil sense at least) be esteemed other) ascending Thrones of Judgement; And as blessed and holy ones freed from the second Death, Reigning with or under the Lord Jesus as Kings and Priests, whilst their enemies the Worshippers of the Beast are now as so many dead men at their feet, during this space of a thousand years, which is called the first Resurrection, *viz.* The mystical general Resurrection, that in order of time is to proceed the Corporeal general Resurrection.

headed for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark in their Foreheads, or in their right hand, and they lived and Reigned with Christ a 1000.

5. *But the rest of the dead lived not again, till the* 1000.

years were finisht; This is the first Resurrection.

6. Blessed and Holy is he that hath part in the first Resurrection, on such the second death hath no power. but they shall be Priests of God and of Christ, and shall Reign with him a 1000. *years.*

Upon the Expiration of the said thousand years, the Nations revolt from the subjection under Christ's Rule in the hands of the Saints, annoying and disturbing them all the World over, for a Season, though to their own utter ruine and overthrow, under the figurative terms

7. *And when the* 1000. *years are expired, Satan shall be loosed out of his Prison:*

8. *And shall go out to deceive the Nations, which are*

in the four quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of them is as the ſand of the Sea.

9. *And they went up on the breadth of the Earth, and compaſſed the Camp of the Saints and the beloved City. And fire came down from God out of Heaven and devoured them.*

10. *And the Devil that deceived them was caſt into the lake of Fire and Brimſtone, where the Beaſt and the Falſe-prophet are, and ſhall be tormented day*

of looſing the Devil their Repre-
ſentative out of Priſon to deceive
the Nations, and to gather them i
an huge numberleſs Hoſt, called *G*
and *Magog*, to beſiege a Camp an
City; an Alluſion to *Iſrael* of old
holding out the Saints politick an
ſetled ſtate, by which Emblem of
City is repreſented alſo the Enemi
ſetled condition all the world ove
and holds out their miſchievous pu
poſe to ruine the Intereſt of Chri
and to root it up from off the Earth

Upon this rebellious deſign o
the Nations in this their treaſonab
and murderous attempt, they a
upon the perſonal coming of Chri
to Judgment, deſtroyed by fir
who comes in flaming fire, rendri
Vengeance upon them, foretold
the typical deſtruction of *Sodom* a
Gog and *Magog*, their perfect Typ
and Predeceſſors.

And now is the time come, th
the Devil in a litteral ſenſe, wh
hath been the Miſtical head of th
Pagan ſtate is to be caſt into the la
of fire, there to remain for ever.
But Miſtically and Metaphorically
is all Heatheniſh and Worldly Ru
and Authorities now utterly de-
ſtroyed

ſtroyed and vacated, as the Ante-chriſtian Dominion was by caſting the Beaſt and Falſe-prophet into the lake of fire, or as when the Devil himſelf is thither ſentenced, never any more to come out thence.

And then in order and according to the whole current of Scripture and ſcope of it, comes the Reſurrection of the Dead and Eternal Judgment in the Order and Method, as there laid down, to be underſtood in the Letter, from which there is no neceſſity to depart, or to conceive it Allegorical: Wherein we have Chriſt the Judge appearing upon the Throne of Judgment, the Heavens and Earth departing at his preſence, *The Dead ſmall and great ſtanding before him, the Books opened, and Dead judged out of the Books according to their Works*, &c.

and night for ever and ever.

11. *And I ſaw a great white Throne and him that ſat on it, from whoſe face the Earth, and the Heavens fled away and there was found no place for them.*

12. *And I ſaw the Dead, ſmall and great ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life. and the Dead were judged out of thoſe things, which were written in the Books according to their works.*

13. *And the Sea gaxe up the Dead which were in it, and Death and Hell delivered up the Dead that were in them, and they were judged every man according to their works.*

14. *And death and Hell were caſt into the lake of fire This is the ſecond Death.*

15. *And whoſoever was not found written in the Book of Life, was caſt into the lake of Fire.*

THE

CITY of GOD,

OR

Kingdom of Chriſt,

IN

The thouſand years Reign before his Perſonal coming and appearing, further aſſerted and cleared.

From the 21th. *Chapter of the* Revelations.

Wherein you have the Myſtery of the two

- Worlds,
- Kingdoms,
- Cities, *Jeruſalem* and *Babylon*,
- Women, Bride and Whore,
- Creatures, Lamb and Beaſt.

} Chriſts & Anti-chriſts. } *further explained.*

Pſ. 87. 3. *Glorious things are ſpoken of thee thou City of God.*
Pſ. 122. 6. *They ſhall proſper that love thee.*
Pſ. 48. 12, 13. *Walk about* Zion, *and go round about her, tell the Towers thereof, mark ye well her Bulwarks, conſider her Palaces, that ye may tell it to the Generations following.*
Pſ. 137. 8. *Oh Daughters of* Babylon, *that art to be deſtroyed, happy ſhall he be that rewardeth thee, as thou haſt ſerved us.*
Neh. 8. 8. *So they read in the Book in the Law of God diſtinctly and gave the ſenſe, and cauſed them to underſtand the reading.*

London, Printed in the Year of our Lord. 1672.

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XXI. CHAP. *Of the Revelation.*

AND I saw a new Heaven, and a new Earth; for the first Heaven and the first Earth were passed away, and there was no more Sea.

2 And I *John* saw the holy City, new *Jerusalem* coming down from God out of Heaven, prepared as a Bride adorned for her Husband.

3 And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the Throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithfull.

6 And he said unto me, Is it done: I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirst, of the Fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable,

minable, and murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars shall have their part in the Lake which burneth with fire and brimstone, which is the second death.

9 And there came unto me one of the seven Angels which had the seven Viols full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambs wife.

10 And he carried me away in the spirit to a great and high Mountain, and shewed me that great City, the holy *Jerusalem*, descending out of Heaven from God,

11 Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as Crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the Children of Israel:

13 On the East three gates, on the North three gates, on the South three gates, and on the West three gates.

14 And the wall of the City had twelve foundations, and in them the names of the twelve Apostles of the Lamb.

15 And he that talked with me, had a golden Reed to measure the City, and the gates thereof, and the wall thereof.

16 And the City lieth four square, and the length is as large as the breadth: and he measured the

the City with the Reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and fourty and four cubits, according to the measure of a man, that is, of the Angel.

18 And the building of the wall of it was of Jasper, and the City was pure gold, like unto clear glass.

19 And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was Jasper, the second Saphire, the third a Chalcedonie, the fourth an Emerald,

20 The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinct, the twelfth an Amethyst.

21 And the twelve gates were twelve Pearls, every several gate was of one Pearl, and the street of the City was pure gold, as it were transparent glasse.

22 And I saw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.

23 And the City had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the Nations of them which are saved, shall walk in the light of it: and the Kings of the Earth

Earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie, but they which are written in the Lambs Book of life.

CHAP. XXII. *Verſ.* 1. 2, 3, 4, 5.

And he ſhewed mea pure River of water of life, clear as cryſtall, prodeeding out of the Throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of fruits, and yeelded her fruit every Moneth; and the leaves of the Tree were for the healing of the Nations.

3. And there ſhall be no more curſe, but the Throne of God and of the Lamb ſhall be in it, and his ſervants, ſhall ſerve him.

4. And they ſhall ſee his face, and his name ſhall be in their foreheads.

5 And there ſhall be no night there, and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they ſhall Reign for ever and ever.

The

The City of God, or Kingdom of Christ in the thousand Years Reign further asserted, from the 21th, and part of the 22th. of the Revelations.

THis portion of Scripture, *viz.* the 21. *Chap.* to the 6. *verse* of the 22 doth very elegantly hold forth the happy and Glorious condition of the Church in the thousand years upon her deliverance from her Enemies (by their just ruine and destruction) wherein the Angel gives *John* a larger and fuller discovery of that blessed state, whereof he had given him some hints and glimpses in the foregoing *Chapter*, so that what he called an enthroning, *verse* 4. and a City state, *verse* 9. he here declares to be no less than a new World, a new Heaven and a new Earth; *Babylons* old World, her old Heavens and Earth, *viz.* Sun, Moon, Stars, Sea being burnt up and consumed; and no other than the taking place of the *New Jerusalem* that holy and beloved City, after the ruine and destruction of that filthy and bloody City, or the coming forth of the Spouse the Lambs wife in all her beatiful array (prepared for her Husband) after the desolation, ruine and destruction of that beastly filthy Strumpet, that gaudy painted Harlot. For

For you will find it naturally linkt to the fore-going ſtory of the thouſand Years, and belonging to the State of Grace before the Judgement, and not becauſe it is put down after the Viſion of the Judgement, therefore it muſt ſo in order be reckoned, and then conſequently to belong to the State of Glory, as moſt Interpreters judge. For you will find nothing more frequent in this Book then to give brief hints of things in one Chapter and then to proſecute them more fully in the next ſeveral occurrences of after dates intervening and coming betwixt: As for inſtance that paſſage in the eleventh Chapter, where he mentions firſt the ſlaughter of the witneſſes by the Beaſt, then of the Witneſſes, Reſurrection, enemies Deſtruction, and Chriſt's Kingdom, yet afterwards in the 13th Chapter returns again to the Beaſt, and gives an account of his riſe and rage, which muſt not therefore be ſuppoſed to be a Beaſt riſing up; after Chriſt's Kingdom takes place, (becauſe it is mentioned after it) but a further and larger account of that Beaſt, that he had but briefly hinted at before in the eleventh Chapter.

And that we are not miſtaken herein, Let the Prophet himſelf, from whom the Prophecy is fetcht, about theſe new Heavens, and new Earth, and new *Jeruſalem*, (which are both one) be the Judge. For you will find the time, when he foretells ſuch a ſtate to take place, is not to be in a ſtate of immortality and glory, but in this World ſhortly of the Reſurrection and Judgement, becauſe it is ſaid

saith in the 21, 22, 23. Verses of that 65. *Isa.* It must be in a time, when Building, Planting, and Procreating will be proper, which cannot possibly be in the State of Glory and Immortality, as our Saviour himself hath over ruled, *Luke* 20. 34, 35.

And *Secondly*, Let it be considered that this new *Jerusalem* or beloved City was in the thousand Years, otherwise why should it be said upon the expiring thereof in the 9th. Verse of the 20th. that the *Gog-Magog* Army encompassed the Camp of the Saints, and the beloved City.

And *Thirdly*, Consider that the Church is called here the Spouse, the Lambs wife only prepared and made ready for her Husband, and not (following the Allegory) yet in that full enjoyment and fruition, which the state of glory brings her to.

And *Fourthly*, It may be considered that in this state, God is said to Tabernacle and dwell with Men, which discovers it to be a state of grace here, and not in that state when they shall always be with God in the state of glory. And that we are not alone herein, you have Mr. *Forbs* upon the 21. *Rev.* delivering himself thus, *viz. All the dispensation of God towards this City, being committed to the Lamb, the Mediatour bespeaks it to be accomplished in this World; because in the World to come he gives up the Kingdom to God, that he may be all in all*, 1 Cor. 15. 28.

And further, That nothing is here so magnifickly spoke, which the Prophets before have not

almost

almost in the same terms, uttered of the state of the Church here in Grace; we will easily perceive that no such thing is here meant as whereto most part of interpreters have drawn it. But even by this amassing together of all the goodly promises in the Prophets, of the Churches graceful and peaceable state to let us see, that all this time shall be the full performance, never any more to be disturbed and so therein the Mystery of God to be finished, nothing now resting to be either expected or wished, but that the Lord Jesus come quickly.

And the Assembly in their Annotations upon *Rev.* 21. 1. *viz.* As the Church is altered, so must her dwelling; it may be spoken of a Glorious Church on Earth, and then the day of Judgment is set before it in the former *Chap.* That the downfall of the Enemies of Gods Church might be set down altogether, and then the Churches felicity after the destruction of the Whore, Beast, Dragon, and all covert and open Enemies, which new state will abide till Glory come. Bringing in of Eastern Kingdoms may well be called a new world.

And Mr *Mede* further very significantly to this point upon his sixth Synchronysme in his *Clavis Apoc.* p. 24. gives the following four substantial Arguments to enforce the same *viz.*

First, The Marriage of the Lamb and that Imperial Kingdom of the Almighty Lord God, both begi-

begin after the destruction of *Babylon*, where the seventh Trumpet beginneth; this appeareth out of the Hymn of the Elders and Beasts, which in the former Synchronisme we have commended out of the Nineteenth *Chapter*, *verse* 6, 7. *Hallelujah*; *for our Lord God Almighty Reigneth*: *Let us be glad and rejoyce, and give honour to him*; *for the Marriage of the Lamb is come, and his wife hath made her self ready.* But the New *Jerusalem* is that Bride of the Lamb, aborned and prepared for her Husband, *Chapter* 21. *verse* 2. *And I saw* (saith he) *the Holy City, new Jerusalem coming down from the God out of Heaven, as a Bride adorned for her Husband,* and verse 9. *Come, and I will shew thee the Bride, the Lambs wife,* &c.

Secondly, *Jerusalem* is the beloved City, but that beloved City forthwith, after the thousand years are ended, is said to be compassed about by those Troops of Satan then let loose, *Chapter* 20. *verse* 9. *And they compassed the Tents of the Saints, and the beloved City*, therefore it must needs have been extant before, while Satan was yet bound.

Thirdly, The seventh Vial being poured out, wherewith the Beast is dispatcht and abolished, there came a loud voice from the Throne, saying, *Fiat*, *It is done*. *Chapter* 16. *verse* 17. So also he that sate upon the Throne saith to *John* (beholding new *Jerusalem* descending from Heaven) *Chapter* 21. *verse* 5, 6. *Behold I make all things*

 new;

new; γέγονε, It is done, *I am Alpha and Omega, the Beginning and the End*: therefore new *Jerusalem* the Bride of the Lamb, begins at the last end of the Vials γέγονε the Whore being already dispatcht, and so it contemporizeth with the space of time, which ensueth the destruction of the Beast.

Fourthly, One of the Angels of the Vials (*Chapter* 17.) doth shew unto *John* the Condemnation of the Whore, even while the Vials are in pouring out, and at least by one of them to be executed. And the same Angel of Vials *Chap.* 21. *verse* 10. sheweth to the same *John* the Bride of the Lamb, the great City, Holy *Jerusalem* to become Glorious, even when the Vials are now ended, that is, the Beast and *Babylon* being destroyed.

In treating whereof we shall first give you a brief Analysis, then a short Explanation of the most material and difficult things in the Vision.

The Analysis or Parts of the Chapter.

In this description of the glorious and happy state of the Church, we have

First, A more brief and general account which is given partly by Vision, partly by Voice from the first to the ninth Verse.

Secondly, We have a more particular and large account, which is visionally expressed from the ninth

ninth of the twenty first, to the sixth Verse of the twenty second.

In the briefer Account we have,

First, *By Vision*, the Churches happiness represented, and that

First, In respect to a new World. *And I saw a new Heaven, and a new Earth, for the first Heaven and Earth was past away.*

Secondly, In respect to the evils of Commotion and trouble, that are to be removed thence; *And there was no more Sea.*

Thirdly, In respect of the new *Jerusalem.* Described by

1. Her Holiness in opposition to the unholy City, that was removed:

2 Her newness,

First, In respect to old *Jerusalem* the Type.

Secondly, In respect of her new state and happiness.

3. Her Heavenliness, or Divine descent.

4. Her Bridelike preparedness, Verse 2. *And I saw the Holy City new* Jerusalem *coming down from God out of Heaven, prepared as a Bride adorned for her Husband.*

Secondly, *By Voice*, Tending to explain and confirm the former Vision, which is twofold:

1. From Heaven.

2. From the Throne.

1. *The Voice from Heaven* declares the Churches happiness.

First, Respecting the enjoyment of all good, consisting in the enjoyment, 1. Of Gods Covenant relating to them. 2. His Co-habitation by his presence with them. And I heard a voice out of Heaven, saying, *Behold the Tabernacle of God is with Men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*, Verse 3.

Secondly, Respecting the removal of evil, by the passing away of former things, *viz.* Distresses, Persecutions, Slaughters, as *Rev.* 12. 2. 13. 7. 14. 13. Which shall trouble her no more. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are past away*, Verse 4.

2. *The Voice from the Throne*, which is threefold from God himself confirming this happy state.

1. Proclaiming himself the Author of this new Fabrick. *And he that sate upon the Throne said, Behold I make all things new.*

2. Commanding *John* to Write and Record these words as infallible. *And he said unto me, write, for these words are true and faithful.* Verse 5.

3. Declaring the consummation of this happy state according to Prophecy, *And he said unto me, It is done*: confirm'd from his Omnipotency, *I am Alpha*

Alpha and Omega, the Beginning and the End described by the nature and excellency of this happiness: *I will give unto him, that is a thirst of the Fountain of the water of Life freely: He that overcometh shall inherit all things: And I will be his God and he shall be my Son,* Verse 6,7.

Which happy state is illustrated by the contrary miserable condition, that must attend the Worshippers of the Beast, and Vassals of Anti-christ, who are ranked in eight several sorts, describing their corruptions: *But the fearful and unbelieving, and the Abominable and Murderers, and Whoremongers, and Sorcerers and Idolaters, and all Lyars shall have their part in the Lake, which burneth with Fire and Brimstone, which is the second Death.*

Secondly, *In the larger Account by Vision to John, we have,*

1. The preparation of *John* for the Vision.
2. The description of the Church and her happy estate, as represented in the Vision.

First, The Preparation of John for perceiving and beholding this Vision, wherein may be observed.

1. Who prepared, *viz.* one of the *seven Vial Angels.*

2. How prepared him, partly by words: *And there came unto me one of the seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying come hither I will shew thee the Bride, the Lambs wife. And partly by action,*

And he carried me away in the spirit to a great high Mountain, Verse 10.

Secondly, *The Churches Description*; And she is shewed here in the height of magnificency and stateliness, transcending all the glory of the Kingdoms of the World, which is displayed,

1. *In her self.*
2. *In her Accessories.*

First, *In her self*, *Jerusalem* is display'd according to,

1. Her glorious beauty.
2. Excellent Fortifications.
3. Accurate Symmetry, or proportion.
4. Pretious Materials.

First, *Her glorious Beauty* consisting,

1. In her greatness.
2. Holiness.
3. Original or Heavenly Descent.
4. Divine Glory.
5. Her Orient Light. *And he shewed me that great City, the Holy* Jerusalem *descending out of Heaven from God, having the Glory of God, and her light was like unto a stone most precious even like a Jasper stone, clear as Crystal.*

Secondly, *Her strong and excellent Fortifications*, consisting in a Wall about the City, which is described by,

1. Its *Constitution*,
2. *Gates*.
3. *Foundations*.

First, By the *Constitution* and Fabrick of it,

And

and had a wall great and high.

Secondly, By the *Gates*, which excell,

1. For the Number, which is Patriarchal and Apoſtolical; *And had Twelve Gates.*

2. For their Keepers or Porters; *And at the Gates Twelve Angels.*

3. For their inſcriptions upon them; *And names written thereon, which are the names of the Twelve Tribes of the Children of Iſrael*, verſe 12.

4. For their uniform order, *viz. On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.*

Thirdly, By the Foundations of the Wall, which in Number and Name inſcribed upon them relate to Chriſts Twelve Apoſtles; *And the Wall of the City had Twelve Foundations, and in them the Names of the Twelve Apoſtles of the Lamb*, verſe 14.

3. *Her Symmetry or proportion*, as moſt exact, and accurate, wherein we may conſider,

Firſt, *The meaſurer, an Angel.*

Secondly, The meaſuring Inſtrument a *Golden Reed.*

Thirdly, The things meaſured, *viz. The City and Gates thereof, and walls thereof*, verſe 15.

Fourthly, The figure of the City: *And the City lyeth four-ſquare, and the length is as large as the breadth*, equilateral.

Fifthly, The meaſure of the City, and wall of the City: *And he meaſured the City with the Reed twelve thouſand Furlings, the length and the*

breadth and the height are equal. verse 16. *And he measured the wall thereof, a hundred fourty and four Cubits according to the measure of a man, that is, of the Angel.*

4. *Her costly and precious materials.*

First, The matter of the Wall: *And the building of the Wall of it was of Jasper.*

Secondly, The matter of the whole City. *And the City was pure Gold, like unto clear Glass,* verse 18.

Thirdly, The matter and Garnishment of the Walls foundations, all manner of precious Stones: *And the Foundations of the City were garnished with all manner of precious Stones, The first foundation was* Jasper, *The second* Saphir, *The third* Chalcedony, *The fourth an* Emerald, *The fifth* Sardonix, *The sixth* Sardius, *The seventh* Chrysolyte, *The eighth* Beril, *The ninth a* Topaz, *The tenth a* Chrysophrasus, *The eleventh an* Hyacinth, *The twelfth an* Amethyst, *verse* 19, 20.

Fourthly, The matter of the Twelve Gates; *And the Twelve Gates were Twelve Pearls, every several Gate was of one Pearl.*

Fifthly, The matter of the City; *And the street of the City was pure Gold, as it were transparent Glass,* verse 21.

Secondly, *In her Accessories*, viz. in those supplies from without her self, making up her Beauty and Glory, consisting,

1. In that singular Spiritual presence of God in Christ, in the purity, Truth and Spiritualness of Gospel-worship.

First,

First, God and the Lamb are the Temple of it, *And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it:* verse 22.

2. *God and the Lamb are the light of it: And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof,* verse 23.

2. The Conflux and great Resort of the Nations unto this City. *And the Nations of them which are saved shall walk in the Light of it.* And the Kings of the Earth shall contribute to the happiness thereof. *And the Kings of the Earth shall bring the Glory and Honour of the Nations into it,* verse 26.

Amplified by the security that shall be there, *And the Gates of it shall not at all be shut by day:* as well as freedom from from fraud by night: *for there shall be no night there.* As also the purity and integrity of all comers. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lye, but they which are Written in the Lambs Book of life,* verse 27.

3. The plenty of all things both for necessity and delight, which abundance is comprised under the *Water of Life* against Thirst, and the *Tree of Life* against Hanger, both for the supply of outward and inward man, both for Meat and Medicine. *And he shewed me a pure River of Water of Life, clear as Chrystal, pro-*

ceeding out of the Throne of God and of the Lamb. In the midst of the Street and of either side of the River was there the Tree of Life and yielded her fruit every Month, and the Leaves of the Tree were for the healing of the Nations. Chap. 22. verse 1, 2.

4. The perpetuity of this City and its happiness to compleat its Beauty and Glory, which is demonstrated,

First, By removing the Evil that might corrupt or oppose its happiness. *And there shall be no more Curse.*

Secondly By continuing the Good, in which its happiness doth consist, *viz.* the blessing and presence of God and Christ, *viz.* *But the Throne of God and of the Lamb shall be in it.*

Thirdly, By the abiding integrity of the Citizens in new obedience and habitual service, and their eminent priviledge therein. *And his Servants shall serve him, and they shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no Candle, neither the light of the Sun; for the Lord God giveth them light, and they shall Reign for ever and ever,* verse 3, 4, 5. *viz.* Their Reign shall be begun on Earth, and be continued till consummated in Heaven.

Having thus gone through the parts of this Scripture, we shall in the next place further enquire into the Spirits meaning of these Heavenly Mysteries, and shall begin at the ninth *ver* of the 21 *Chap*: where the particular and larger Vision begins.

The

The Exposition of the Principal things in the Vision.

Of the Angel that discovereth the Vision.

And there came unto me one of the seven Angels, which had the seven Vials, full of the seven last Plagues;

THis Angel may be supposed to be the very same that shewed *John* the Vision of the great Whore in her filthiness, abomination, and judgment, *Rev.* 17. 1. who here discovereth to him her Antithesis the Bride the Lambs wife in all her Dignity, Glory and Exaltation.

Of the Bride the Lambs Wife.

And talked with me, saying, Come up hither I will shew the Bride the Lambs Wife, verse 9.

THe Bride the *Lambs Wife* one of the Emblematical Characters here given the Church in this State and Condition, and not unproperly since the Scripture saith she is espoused to Christ,

2 *Cor.*

2 Cor. 11. 2. *Betrothed to him*, *Hoſea* 2. 20. *married to him*, *Jer.* 3. 14. *Rom.* 7. 4. therefore ſaid, *Her Maker is her Husband*, *Iſa.* 54. 5. And that by this Miſtical Union, ſhe *become fleſh of his fleſh and bone of his bone*, *Eph.* 30, 31. alluding to the firſt Marriage union wh the woman that was taken out of the man was gi to him, *Gen.* 2. 3.

Called the *Lambs Wife*, as one well ſaith, cauſe when he was ſlain as a Lamb, he eſpo her, giving himſelf for her, *Eph.* 5. 25. that as the firſt *Adam* in his ſleep had his ſide pened for his wife, ſo the ſecond *Adam* in death had his ſide pierced for his.

Who having by perſecution and affli been a long time in *a forlorn ſtate*, *as a poor ren diſconſolate woman*, Iſa. 54. 1. *And as ſolate forlorn Widow*, Lam. 11. *In an oppre afflicted and bewildred Wilderneſs condition*, 12. 14. *Wherein her Beauty is turned into A her joy into Mourning*, *her Garment of Pr into a ſpirit of Heavineſs*, Iſa. 61. 3. *Her G is become dim*, *and her moſt fine Gold chan* Lam. 4. 1.

Is now repreſented as returned into an excel Condition, the Sceane being quite changed, ving here her beauty again, for Aſhes the Oyl joy for mourning, and the Garments of Pr for the ſpirit of heavineſs now in a be full dreſs and in a moſt lovely poſture, trimmed, prepared and adorned like a Bride

his

her Husband, *Rev.* 19. 7. 21. 2. *Arrayed in fine clean white linnen (which is the Righteousnes of the Saints*, Rev. 19. 8.) *And like the Kings Daughter is all glorious within, her clothing being of wrought Gold, and in Raiment of Needle-work*, Psal. 45. 13, 14. *Clothed with the Garments of Salvation, and covered with the robe of Righteousnes, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with Jewels*, Isa. 61. 10. Being one that is now, *no more to be tearmed forsaken, but to be called Hephzibah and Bulah*, Isa. 62. 4.

Which excellent dress least any should sensually mistake or abuse the spirit explains himself to hold out thereby the excellency, vertue and grace that is found in the true Church: And therefore is her fine linnen, white and clean, expounded to be the righteousnes of the Saints, *viz.* her justification and sanctification, her Gold, Jewels and rich Attire, to hold out the Ornament of her inward and outward man, in the shining Graces of the Spirit, *viz.* love, meekness, patience, humility, long-suffering; and that so having Oyl in her Vessel and Lamp, *viz.* spiritual Grace in her Heart and Life, is said to be prepared as a wise Virgin fitted for the Bridegroom.

And which the better to explain (as well as further to set off her beauty and excellency) the false Church is also represented and pourtraied in her dress and Colours. in her Beauty, Ornaments and Attire, *viz.* her Scarlet and Purple Robe,

and

and fine linnen to hold on her violence, cruel[ty] and oppreſſion, her Golden Cup and Jewels, her drunkenneſs, Pride and Idolatry, her beauty and rich attire, her Witch-crafts, wantonneſs and Whoredom.

Being indeed repreſented under all the Characters of a vild Strumpet, *viz.* a cruel, bloody, drunken, proud, wanton, common, filthy, rotten and abominable Whore, that corrupts the Earth with her Fornications.

By which Bride-like beautiful ſtate, as well as the new *Jeruſalem*, illuſtrious Glory following is figuratively repreſented one and the ſame thing, *viz.* the Churches happy condition, and as both pointing out one thing, are alſo repreſented as Synonimous; for the Angel calling up *John* here to ſhew him the Bride the Lambs wife, doth when he comes up to him (as in the next verſe) ſhew to him the new *Jeruſalem* the holy City.

Of

Of the Mountain on which the City ſtands.

And he carried me away in the Spirit to a great high Mountain,

John having ſeen the City *Babylon* upon her ſeven Hills, *Rev.* 17. 9. Sees here the City *Jeruſalem* (heretofore deſolate and troden under foot, *Rev.* 11. 2.) Now reſtored and as moſt perſpicuous raiſed upon a great high Mountain. And as *Moſes* in the Mount ſaw the pattern of the Tabernacle, *Exod.* 24. 40. *Heb.* 8. 5. and *Ezekiel* upon a high mountain the City and Temple, *Ezek.* 40. 2 The City and Temple of old being built upon a high Hill, *The Hill of God being a high Hill as the Hill of Baſhan*, *Pſ.* 68. 15. So *John* here in the Spirit is helpt to ſee Mount *Zion* the Antitype in her glorious exaltation to fulfill the Prophecy of *Iſaiah* and *Michah*, who foretell *the Mountain of the Lords Houſe to be eſtabliſhed in the laſt days in the top of the mountains, and to be exalted above the Hills*, *Iſa.* 2. 2. *Mich.* 4. 1. The underſtanding of which Myſtery calleth for no leſs then the carrying away in the Spirit as the Prophet of old, *Ezek.* 1. 1, 2. 40. 2. And *John* before, *Rev.* 1. 10. 17. 3. Intimating thereby that theſe were diſcoveries of myſtical and ſpiritual rather then of material and litteral things.

And what can this great high mountain be but that

that rock of Ages, the rock of *Israel*, 2 *Sam.* 23. 3. The Rock of Salvation, *Deut.* 32. 15. The Rock that begat, Ver. 18. And that is higher than we, *Psal.* 61. 2. Even the Rock Christ 1 *Cor.* 10. 4. upon whom the Church is built, so that the Gates of Hell shall not prevail against her, *Matth.* 16. 18. That must in the latter days be exalted above all the Hills.

And which Mountain the seat of the true Church (and upon which she is founded) stands, you see in direct opposition to the seat upon which the false Church is placed, and which for failing we find to be threefold, viz. *Upon seven mountains*, *Rev.* 17. 9. *Upon a Beast with seven Heads and ten Horns*, 17. 3. *And upon many waters*, 17. 15. And therefore called by one wittily her Topical, Typical, and Tropical Seat, which Triple Seat, as well as Triple Crown will shortly fail her, and leave her honour in the dust; while the City that is built upon the Hill, even upon mount *Zion* will stand unmoveable.

Of Jeruſalem that great and Holy City.

And ſhewed me that great City the Holy Jeruſalem.

Jeruſalem in the Hebrew is a compound of יראה and שלם, ſignifying as much as a Viſion of Peace, called heretofore onely *Salem*, or peace, and afterwards ſo ſtyled, *Pſ.* 76. 2. *In Salem* is his Tabernacle, the City which of old belonged to *Melchiſedech*, that King of peace and righteouſneſs, *Gen.* 14. 18. *Heb.* 7. 1. (That lively Type and repreſentative of our Kingly Prieſt and Prophet the Lord Jeſus.) Afterwards that ſtrong hold of *Zion* was poſſeſſed by the *Jebuſites*, and taken from them by *David*, 1 *Sam.* 5. 6. And called the City of *David*, beautifully adorned by *Solomon* his ſon, and long injoyed by the Kings of *Judah* in *Davids* Loine, which was beautiful for ſituation, the joy of the whole Earth, *Pſ.* 48. 2. Wherein was Gods Temple and Throne, the principal place of Worſhip and Seat of Judgement. A general name therefore in a figure to the Church of God, both under the Law and under the Goſpel.

And which famous City, as conſidered under the Law, paſſed a threefold ſtate all very ſignificant, viz.

1. Her pure and primitive ſtate in the days of *Solomon.*

2. Her ruined deſolate ſtate in the time of the *Babyloniſh* Captivity.

3. Her renewed reſtored ſtate after the return of the Captivity.

All which were eminently Typical to the Goſpel Church,

Firſt, Becauſe her pure and primitive ſtate in the days of Chriſt, and his Apoſtles anſwered that of *Solomon*, wherein a City ſtate was aſſerted, *Eph.* 2. 19. *Heb.* 12. 22. A greater then *Solomon* being there, *Math* 12. 42.

Secondly, Becauſe her Apoſtate and ruined ſtate in the time of Antichriſt, wherein her City ſtate was defaced and ruined trode under foot, *Rev.* 11. 2. anſwered that of the *Babyloniſh* Captivity.

Thirdly, Her renewed and reſtored ſtate here foretold and Prophecyed of, is to anſwer that eminent and glorious reſtoration in the Type wherein the glory of that latter Houſe excelled, according to Prophecy, the glory of the former, *Hag.* 2. 9.

Therefore called *New Jeruſalem*, becauſe in all reſpects ſhe is made ſo in this her Renovation, and held forth in all this beauty and ſplendour, not only to anſwer the Type, and to fulfill the words of the Prophets, that under the terms of an illuſterious, beautiful City, foretells the Churches order, peace, purity, pollicy, gifts, grace, and flouriſhing ſtate, in the latter day; but alſo that ſhe might

might confront and utterly confound her Antithesis that great City *Babylon*, that as the Lady and Mistress of Kingdoms, a well favoured Harlot has by her counterfit glory inchanted and bewitched the Nations, called *Great*;

Because as *Jerusalem* in the Type bore sway over the Nations, and had her Inhabitants all the World over, and as great *Babylon* extended her Territories as well as her rule and authority all the world over, so must this great City *Jerusalem*, extending her rule, authority, and influence all the world over, & become the joy of the whole Earth, to whom the Kings of the Nations must bow and bring presents, even all their honour and glory, *Ps.* 72. 8, 9, 10, 11. 15. *Rev.* 21. 24. Called *Holy*.

1. Because of that purity and holiness, that through the powering out of the Holy Spirit upon her shall now abound, in so much that upon the very Bells of the Horses, and upon the Pots, in the Sanctuary shall then be Holiness, *Zach* 14. 1. Held out by this golden state, the City being all of pure transparent gold, as well as the streets thereof of the same; implying, that the constitution thereof is not only so, but the whole course of the conversation is the same also;

2. Because of that exact keeping to holy rule and order in the faithful observation of *the form of the House, and the fashion thereof, the Laws, Statutes, and Ordinances thereof, the comings in thereof; and the goings out thereof*, &c. *which being the law of the House upon the top of the Mountains,*

the whole limit thereof ſhall be holy, Ezek. 43. 11, 12. *Rev.* 22 14.

3. Becauſe there is no unclean perſon or thing to enter or abide in it, as Verſe 8. and 27. *Iſa.* 35. 8, 9. *Rev.* 22. 15. *Zach* 14. 21. Joel 3. 17.

4. Becauſe of the abiding of holy preſence therein, the Tabernacle of God being now with men, who himſelf will dwell, and walk with them, 21. 3. The Lord God Almighty and the Lamb is to be the Temple thereof; and the Throne of God and the Lamb ſhall be in it. 22. 3.

Babylon its true her oppoſite, is repreſented to us as great, and called the great City and reaſon good. Becauſe ſhe is ſaid *to Reign over the Kings of the Earth, Rev.* 17. 18. Yet is ſhe not ſaid to be holy, but the quit contrary, being the unclean, filthy, polluted, and bloody City, compared to *Sodom* and *Egypt*, and apoſtate *Jeruſalem, Rev.* 11. Being the hold and receptacle, not onely of every foul Spirit, viz. *Filthy locuſts, Rev.* 9. *Unclean Frogs ſaid to be the ſpirits of Devils, Rev.* 16. 13, 14. *Ziim* and *Jim*, *Eſai.* 13. 21. But the cage of every unclean and hateful Bird, 18. 2. viz. *Owls and Satyrs, and ſuch like doleful Creatures. Iſa.* 13. 21. *Whoſe Inhabitants therefore we have ſet forth under eight Characters, Rev.* 21. 8. viz. *To be the fearful, the unbelieving, the abominable, the Murderers, the Whoremongers, the Sorcerers, the Idolaters, and the Lyers.*

Of

Of the Cities deſcent from Heaven.

And deſcended out of Heaven from God.

THat the City or Church of God, eſpecially in this ſtate did deſcend from Heaven, may appear, if we conſider,

Firſt, That all her Members are Heaven-born, viz. born of God, born of the Spirit, born from above, *John* 3. 7. 1. 13. begotten of his Will by the Word of Truth, *Jam.* 1. 18. and brought forthin *Zion*, where it muſt be written that this, and that man was born in her *Pſal.* 87. 4. And therefore called *Jeruſalem* from above the mother of us all, *Gal.* 4. 26.

Secondly, That all the Rules, Orders, Laws, Governments, are the Statute-Laws of Heaven, her High-prieſt, People and King coming from thence, *John* 3. 13. 31, 32, 33. *Heb.* 1. 1.

Thirdly, That her raiſing out of the duſt, her coming up out of the Grave, the return of her Captivity, the advancement to this pitch of Beauty and excellency, is by the ſpecial ordering of Divine power and Providence from firſt to laſt, and that in ſuch an eminent, and viſible manner, that as the Prophet ſaith, It ſhall be ſeen, known and underſtood, that the hand of the Lord hath

done it, and the Holy one of *Israel* hath created it.

Fourthly, That the Glory and special presence of the Lord hath descended from Heaven, resting and remaining upon her.

The quite contrrry is true of that other opposite City *Babylon*, who ascends with her Head and Governours from beneath, even out of the Bottomless pit; and therefore hath all her affairs, transactions, and concerns be managed by that wisdom which cometh from below, which is Earthly, Sensual, Devilish.

Of

Of the Glory of God upon her.

Having the Glory of God: and her light was like unto a Stone most precious, even like a Jasper *Stone, clear as Chrystal,* verse 11.

THis is a further and fuller discovery that the Church is returned out of her Captivity; because the Lord hath returned his Glory unto her.

When she went into Captivity, her Glory departed from her, now she returns again she receives therewith her former Glory, which begins upon the pouring out of the Vials, *Chap.* 15. 8. in allusion to *Exod.* 40. 34. 1 *Kings* 8. 10, 11. Thus it was in the type when *Jerusalem* went into Captivity under the King of *Babylon*, it is said the Glory of God departed from them and went by degrees first, out of the Temple to the Threshold of the house, then off from the City, then to the Mountain, and so by degrees quite away, Ezek. 10, 4. 18. 11. 22, 23, *&c.* But when their Captivity returned, so did the Glory also, and that in the same way it departed, as Ezek 40. 1, 2. 3, 4, 5, 6.

In like manner also doth the Glory here return to *Jerusalem*, and that in so visible a manner, that all are enlightned by it, to fulfill the words of the Prophet, *Isa.* 60. 1, 2. Arise shine

for thy light is come, and the Glory of the Lord is risen upon thee; for behold darkness shall cover the Earth, and gross darkness the people, but the Lord shall arise upon thee, and his Glory shall be seen upon thee, &c. and which will be so splendid and shine to that perfection, that (to follow the simile) *Rev.* 22. 5. there shall be no night there, and they need no Candle, neither light of the Sun, 21. 23. compared with *Isa.* 60. 19. And again, *The Gentiles shall see thy Righteousness, and all the Kings of the Earth thy Glory*, Isa. 62. 2. And then shall also be accomplished what is further said, *Isa.* 52. 9, 10. *The Lord shall make bare his holy name, in the eyes of all Nations, and all the ends of the Earth shall see the Salvation of God*; So that not only the Glory of his presence and the Glory of his Grace, but the Glory of his power shall be manifest for his people, to the fulfilling also that word, *Isa.* 4. 5. *And the Lord will Create upon every dwelling place of Mount Zion and upon her Assemblies a Cloud and smoke by day, and the shining of a flaming fire by night; for upon or above all the Glory shall be a defence*; alluding to the presence and Glory of old, the type hereof that came up with them out of *Ægypt*, *Exod.* 13. 21. *that was with them in the Wilderness*, *Exod.* 33. 9, 10. which was so to be their guide, *that without it they must not stir*, *Numb.* 9. 15. *Exod.* 33. 15. that accompanied the Tabernacle, *Exod.* 40. 34. and both the Temples, 1 *Kings* 8. 11. *Hag.* 2. 6, 7;

6, 7. in the enjoyment whereof, consisted their Counsel, Comfort, Blessing, Protection, Strength, and therefore must the High-Priest (begging that Mercy) bless the people, *Numb.* 6. 23. and in the loss whereof the contrary attended, *viz.* all misery and mischief: But so eminently shall this new *Jerusalem* be blessed herewith, that her name shall be called *Jehovah Shamah*, viz. *the Lord is there*, *Ezek.* 48. 35. whilst it may truly be said of her Opposite that other City, that by the smoke that cometh out of the Bottomless-pit, and by the indwellings of Satan, whose Throne and Seat is therein, that darkness incompasseth her as a Cloud, and thick darkness as a covering, that the height of her Glory is but her own shame, which will hasten her inevitable ruine and utter confusion, and for whom the mist of darkness is reserved for ever.

Of

Of the Wall

And had a Wall great and high, and had twelv Gates, and at the Gates twelve Angels a names written thereon, which are the names the twelve Tribes of the Children of Isra 12. *On the East three Gates, on the North thr Gates, on the South three Gates, on the We three Gates.* 13. *And the Wall of the City ha twelve Foundations, and in them the names the twelve Apostles of the Lamb.* 14. *And that talked with me had a Reed to measure t City and the Gates thereof and the Wall there* 15. *And he measured the Wall thereof a hundr forty four Cubits, and the building of the Wa of it was of Jasper,* &c.

HAving spoken of the City in general, he comes to speak of her strength and splendor being a City compact together, and the first thing he begins with is the Wall.

A Wall is for safety, security, and defence, as well as for Ornament and Beauty.

It is said, The *Canaanites* had Walls reaching to Heaven, *Deut.* 1. 28. And that *Babylon* had a great broad Wall, *Jer.* 51. 58. That *Jerusalem* after the Captivity had a Wall with twelve Gates. And so had *Ezekiels* City also, lying four-square, and

nd upon each quarter three Gates.

In alluſion whereto the new *Jeruſalem* is here eſcribed to have a four-ſquare Wall and twelve ates therein, but ſuch a Wall that in all reſpects ranſcends all that ever was heard or read of in the orld.

Which in its conſtitution, ſeveral parts, dienſions, and proportions, you have thus laid own, *viz.*

1. In its regularity, laid out by the Golden eed in the Angels hand.

2. In its materials of which it is built, all of aſper ſtone.

3. In its foundation, *viz.* twelve precious ones garniſhing the ſame.

4. In its figure, Quadranguler, four ſquare, ing upon the four Quarters Eaſt, North, South, eſt.

5. In its breadth, 144 Cubits.

6. In its heighth, which if agreeing with he City, is twelve thouſand Furlongs, or 1500. iles.

7. In the number of the Gates, which according to the number of the Patriarchs and Apoſtles, the Gates of *Jeruſalem* of old are twelve.

8. In its Emblematical inſcription, twelve Tribes names upon the Gates, and twelve Apoſtles names upon the foundation-ſtones.

9. In its Porters, aſſigned to keep the Gates, welve Angels.

10. In the admirable, and wonderfull mat-

ter

ter of the Gates, twelve entire Pearl

In all which (no queſtion) ſingular Myſter
are intended, which for want of light we m
come very ſhort in the underſtanding of, yet
cording to what we have attained, you may
on the whole take theſe following general hin
from whence light may be fetcht to look into
particulars, viz.

1. By the exact menſuration of both W
Gates and City it ſelf in all their dimenſions.

We may underſtand that as of old both in
Tabernacle, *Exod.* 25. 4. as in the Temple,
Chron. 28. 19. and ſecond, Zach, 2. 1, 2,
&c. Ezek. 43. 11, 12. all things relating to
worſhip and ſervice of God was to be exact
cording to Rule, even to the very Pins and N
of the Temple, *&c.*

So alſo in this Glorious ſtate of the Church,
large and extenſive ſoever, yet is ſhe not
ſeems, in an arbitrary way to order and regu
her affairs, either relating to the worſhip and
vice of God, or to her whole Oeconomy of R
and Government, but muſt in all lie truly le
to the ſquare, and even to the pattern, of
Golden Reed of Gods Word, which muſt
both Members, Doctrine, Worſhip, and Ma
ners.

2. B

2. By this wonderful great and high Wall, that ſaid thus to encompaſs this glorious City, we may conclude that the Protection, Salvation and defence of the Church ſhall be very ſingular, and that then that Word of the Prophet ſhall be fulfilled, *Violence ſhall no more be heard in thy land, nor waſting and deſtruction within thy borders, but thou ſhalt call thy walls Salvation, and thy Gates Praiſe*; And that when Gods encompaſſings and encampings ſhall be ſo viſibly without, as *Iſa.* 4. 5. *Zach.* 9 8. 2 *Kings* 6. 16, 17. And his co-habitation within, as *Rev.* 21. 22, 23. *Chap.* 22. 3. Then may the Church ſafely conclude that Song may ſeaſonably be ſung, *Iſa.* 26. 1. *We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks.*

3. That the matter of the Wall being of the ſame glorious ſubſtance that the Glory it ſelf and chief Corner Foundation-ſtone is of, viz. the precious Jaſper as clear as Chryſtal, denotes that the Churches Foundation, Glory and Salvation is Jeſus Chriſt; for he is the Elect and precious Corner-ſtone, and other Foundation can no man lay, than that which is laid, which is Jeſus Chriſt, who is alſo their Glory, 2 *Cor.* 3. 18.

4. That

4. That as the twelve Gates ſtanding upon
four quarters within *Jeruſalem*, the Type
places through the Wall, that gave entrance
the City to the twelve Tribes, coming up out of
the World, to worſhip and to partake of the
ledges, that belonged to the natural Seed of *A*
ham, as ſaith the *Pſalmiſt*; *Our feet ſhall ſtand*
in thy gates O Jeruſalem: Jeruſalem *is builded*
City compacted together, whither the Tribes go
The Tribes of the Lord unto the Teſtimony of I
to give thanks unto the name of the Lord.

So here theſe twelve Gates ſerve for entra
in the new *Jeruſalem* to all the Elect, who are
Spiritual Seed of *Abraham* (for they that
Chriſts, whether Jew or Gentile are *Abrah*
Seed according to promiſe) even thoſe, who
built upon the foundation of the Prophets and
poſtles, Jeſus Chriſt himſelf being the chief cor
ſtone: and ſo entering in by Chriſt the door,
have admiſſion by the Angels or Miniſters
Chriſt, into the rights and priviledges of this
free City, the Mother of us all, and are to
eſteemed as the true *Iſaacs*, the children of *Sa*
the free Woman, the marked ſealed number
longing to the twelve Tribes Spiritual. For
the twelve Tribes of old in the Type compre
ed all the natural Seed of *Abraham*; ſo under
denomination of the twelve Tribes are comp
hended in alluſion thereto all the Seed of *Abr*
ham Spiritual, as *Mead* well obſerves from
ſeale

sealed Tribes the 144000 mentioned in the seventh *Revelation*, which you may read at large in his *Comment* upon the Seales, *Page* 09.

Whereas the security and strength, the broad and high Wall, that encompasseth *Babylon*, the false Church, and wherein she trusts for Salvation, and hath boasted, saying, *She shall sit therein as a Queen, and see no sorrow; Is her wisdom, beauty, riches and strength, her Sorceries, and her Witchcrafts, wherein she hath laboured from her youth, Isa.* 47. To the enchanting of the Nations and the Kings thereof, and whereby the Waters have been gathered about her for her security; for she sits amongst the Rivers, *Nah.* 3.8. *viz.* In the midst of the people, *Rev.* 17. 15. Whereby she hath been enabled to impose and establish her Idolatry by blood and cruelty, incompassing her self with violence and spoil: For *in her is found the blood of Prophets, and of Saints, and of all that were slain upon the Earth, Rev.* 18.24. Witness her blasphemous, murderous Edicts, her bloody cruel Inquisition, her Gibbets, Halters and Stakes. But her Walls will totter and fall, her Sea will be dryed up, her wisdom and beauty, wherein she hath trusted will fail her, and all her Inchantments will be ineffectual, when all her violence must return upon her; The ten Horns or Kingdoms that have supported her will eat her Flesh and burn her with Fire, and by how much she hath glorified her self, and lived deliciously, so much torment and sorrow must be

meted

meted out to her, when Plague, Death, Mourni
Famine and Fire shall be her portion; for itr
is the Lord God that will judge her.

Of the Cities foursquare Cubical Figure.

And the City lyeth foursquare, and the length i large as the breadth: and he measured the C with the Reed twelve thousand furlongs; length and the breadth, and the height of it equal.

THis Cubical Figure is just answering to t form of the Holy place: for as that was j twenty Cubits high and twenty Cubits long, a twenty Cubits broad, and the length, and t breadth and the height of it equal, and overlai with pure gold, 1 *Kings* 6. 20. 2 *Chr.* 3. 8. *Ezek.* 41. 4. And which is represented to be the figure o Heaven it self, *Heb.* 9. 24.

So this is just twelve thousand furlongs or fifte hundred miles high, fifteen hundred long, a fifteen hundred broad, the breadth and heigh and length being just equal, not onely overla with gold, but all of pure transparent gold, whic great mystery may hold out thus much to us.

1. That all things relating to the City o Church

Church of God in this glorious ſtate will exactly hold proportion with the word, and lye even every way to the golden Reed.

2 That the Church in purity anſwering Rule, is even Heaven upon Earth, the very figure and patrern of Heaven, where the Lord himſelf dwells and is enthroned.

Whereas *Babylon* is without any regularity or order of Gods appointment, being a City of confuſion, for as is her name, ſo is ſhe: and as ſhe is the ſtrong hold and habitation of Devils and unclean Spirits, and the figure of Hell (coming indeed out of the bottomleſs Pit) and ordered by the wiſdom from beneath; So thither muſt ſhe go, both head and members: as *Rev.* 19. 21. 22. 8. 20. 14.

Of the precious Materials.

And the building of the Wall of it was of Jasper, and the City was pure gold, like unto clear glasse. And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was Jasper, the second Sapphire, the third a Calcedonie, the fourth an Emerald, the fifth Sardonyx, the sixth Sardius, the seventh a Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysophrasus, the eleventh a Jacinct, the twelfth an Amethyst. And the twelve Gates were twelve Pearls, every several gate was of one Pearl, and the street of the City was pure of Gold, as it were transparent glasse. Rev. 21. 18, 19, 20, 21.

GReat was the splendid glory of the Tabernacle whereof we read, *Exod.* 25. 26, 27. Chapters.

And greater that of the Temple and City in *Solomons* days, as 2 *Chron.* 1. 2, 3, 4, 5. 9. Chapter when it was such a golden Age that silver was little regarded, but was as the stones in the street, 2 *Chron.* 9. 27. And both of them herein Types of this our City and Temple;

Great also was the riches of Tyre, as *Ezek.* 27. 28. Chapters, especially in those remarkable pre-

cious

cious ſtones, *Ezek.* 28. 13. Like thoſe in the Breſt plate, *Exod.* 25. 15, 16, 17. And theſe mentioned here, who was a Type of the man of ſin, or myſtery *Babylon.*

And greater was the beauty and ſplendour of myſtery *Babylon*, its Antitype, whoſe City was clothed in fine Linnen, and Purple and Scarlet, and deckt with Gold and precious Stones, and Pearls, *&c.*

Yet all this put together falls unſpeakably ſhort, of the incomparable Riches, and Glory, of this famous City, here delivered;

Whoſe City it ſelf is pure Gold;

Whoſe Wall is built of the precious Jaſper ſtone.

Whoſe ſtreet is Paved with tranſparent Gold.

Whoſe twelve gates are each of them of one intire Pearl.

Whoſe foundations are garniſhed with all manner of precious ſtones, even with ſuch as the Breaſt-plate of judgemen was ſet with.

The myſtery of which immenſe and tranſcendant glory doth even call for the Urim and Thummim to unfold; yet what we have reacht towards, an underſtanding hereof you have as followeth;

Firſt, Negatively that theſe precious materials are not to be taken in a natural and litteral ſence.

1. Becauſe the City and its Ornaments are no more to be taken properly then the Bride and her attire; nor neither of them more ſo, then their Antitheſis, the City *Babylon*, and the Whore.

But in as much as the Spirit is pleased to tell us that the Bride and her attire are mystically to be understood, interpreting her fine white linnen, *Rev.*19.8. To be the righteousnes of the Saints, and that the City Babylon and the Whore are allegorically to be taken calling them, *Rev.* 17.5. *Mystery Babylon the great the Mother of Harlots*, then are we instructed to judge no less of the new *Jerusalem* that Mother of Saints.

Secondly, Because as *John* is said to be taken away in the Spirit to see *Mystery Babylon*, *Rev.*17. 3. So also to see the new *Jerusalem*, *Rev.*21.10. Spiritual mysteries calling for spiritual minds to observe and understand them.

Thirdly, Because the holy Spirit calls new *Jerusalem* an Allegory, *Gal.*4.24. *&c.* Old *Jerusalem* outward and temporal glory, blessings, benefit, and priviledges, being Types of the new *Jerusalem* spiritual and Heavenly glory, blessings, benefits and priviledges;

Fourthly, Because these glorious Representations, if taken in the Letter are but of Earthly, corruptible, perishing, and fading things, as saith the Apostle, 1 *Pet.* 1.7.18. Therefore cannot be the glory that belongs to the new *Jerusalem* which cometh from God out of Heaven.

Fifthly, Because of the evil consequences that may attend such an interpretation.

1. It would divert men, whose minds are taken up in the letter from looking after a mistical and spiritual meaning.

2. It

2. It would have an ill tendency to harden the poor Jew's, who have the vail yet before their eyes, looking onely for an old Testament glory, according to the bare letter, and not into the new Testament glory, which is spiritual; It being only a temporary Messiah, and a City and Temple suitable to him (that may be richly adorned and beautified with the riches of the nations) that they hope for, overlooking and dispising Christ Jesus and his spiritual grace, Salvation and glory held forth and promised in the Gospel.

3. It would also have a sad tendency to confirm the poor deluded Papists, who being intoxicated with the Whores Cup, and inchanted with her painted splendour and beauty, do (respecting only *Moses* pattern) place so much of their Religion and devotion, in outward ornament, and pomp, whose decking of Churches, and bespangling Priests, Vestments and Alter cloathes, takes up so much of their Divine adoration, and reverence, as though gold and gain was grace and godliness, and as that which would recommend them to God in his worship and service, though if that be grace the *Mogul*, *Tartarian*, and *Japan* Empires, exceed them far, and testifie much more grace in the Devils service, then they in their pretended worship of Christ; their Priests, Temples, Altars and Idols, being more richly adorned with gold and precious stones, then those in *Europe*, as *Ogilbies Japan* Historie informeth us: And which would also too much strengthen them in that horrible and blasphemous

phemous delusion, that the Popedom is the new *Jerusalem* state, this glorious Kingdom of Christ upon the Earth, because it is attended with so much outward pomp, luster and glory, by so many Potentates bowing their knee thereto, and bringing so much of the glory and honour of the Nations unto it; and which is just as (true to follow the other Metaphor) as that the vilest and most impudent Strumpet in the world, ought to be esteemed a modest and chaste Virgin.

2. But affirmatively, that these precious worldly transitory things, do figuratively represent here as elsewhere in the Scripture Spiritual, and Heavenly things, *viz.* Christ Jesus himself, his Saints and Members, the graces of his Spirit, here, and glory hereafter.

1. They are so represented in other Scripture, *viz.* Jesus Christ himself is called *the Elect precious, chief Corner, and Foundation stone in* Zion, 1 *Pet.* 2. 6, 7. *A Pearl of Price, Matth.* 13. 46. *Gold, Cant.* 5. 14.

2. His members are also called *Jewels and Gold*, *Cant.* 1. 10, 11. *Lam.* 4. 1.

3. And so are the graces of his Holy [illegible], *Rev.* 3. 18. Where the Church is counselled to buy of Christ gold tryed in the Fire, that she may be rich, *The Spouse, Ps.* 45. 13. 14. *Being richly adorned therewith, her clothing of wrought gold, &c.*

4. Heavenly Glory is also represented by it, as our Saviour intimates *Mat.* 6. 20. *saying, lay up for your selves Treasures in Heaven, where neither Moth*

Moth nor Rust doth corrupt, and where Thieves do not break through nor steal, whereby it appears, that the excellency of Spiritual things are held forth by the excellency of natural, representing them only in a figure; for though Christ and the Saints were so rich it seems in spiritual sense, yet in a Natural sense were poor and indigent enough, and beholding to others for supply of necessaries, as it was with Christ, *Luke* 8. 3. 2 *Cor.* 8, 9. And the Saints, *Acts* 3. 6. 2 *Cor.* 6. 10. *Paul* being poor naturally, yet made many rich Spiritually, *Laodocea* was rich outwardly, but poor inwardly and Spiritually, *Rev.* 3. 17. And on the contrary, *Smyrna* was poor as to man, but rich as towards God.

Therefore let it not be thought strange that the riches here spoken of should relate to Christ Jesus, and his Saints and Members, and to hold forth his precious Doctrines, and the rich Graces of his Spirit; though considered in themselves are infinitely of greater value than all the riches in the world, as *Job* 28. 12. &c. to the end of the Chapter. *Psal.* 119. 72 *Pro.* 3, 15. the outward Glory of the old Testament, House or Temple, chiefly Typing out the Spiritual Glory of the new Testament, House, and Temple, which is made up of Christ, and his Members, and speaks hereby; but the Language of the Prophet fulfilling, *Isa* 54. 11.

Now if *Jerusalem* gets the Grace, the Spiritual Gold, the Pearl and precious Stones, which are the substance, the true and durable riches, the Jasper-like-Glory, Wall of Salvation and precious Foundation stone, which through the pouring out of the

spirit

ſpirit in the latter days ſhe is like ſo plentifully t
enjoy, then it will appear that *Babylon* will not hav
ſuch cauſe to boaſt and triumph in that which is le
than the ſhadow, *viz.* In that Varniſh and Traſ
which ſhe hath ſo prided in, and which in the d
ſtreſs that's coming upon her, will be ſo little avai
able to her, when the Idols of Gold muſt be flung to
the Moles and to the Bats. *Iſa.* 2. 20 and which
will but then aggravate her torment, when it muſ
be ſaid, *by how much ſhe hath lived deliciouſly an
glorified her ſelf, by ſo much torment give her.*

Of the Citizens.

Rev. 21. 7. *And there ſhall in no wiſe enter
into it any thing that defileth, but they who
are written in the Lambs book of
Life,* 21. 27.

The free Denizens of this Glorious Citie, are on
ly ſuch that are of a noble Stock, of a heavenly Birt
and deſcent, born from above the true *Iſaacks*, th
ſons of *Abraham* by the free woman, who as they
are Believers, are the only children of promiſe, *Ga.*
3. 16, 29. who as the called, choſen, and faithfu
are ſaid to have laid Chriſt, and his Apoſtles and
Prophets in the Foundation of their Faith, Hope,
and Practice, *Eph.* 2. 19, 20. and characterized to be
the Redeemed from the Earth, and amongſt men
that are not defiled with women, in whoſe mouth
there is no guile, that are the Marked, Sealed
number,

number, shall have their fathers name in their foreheads (i.e. are in a visible profession and practise of those truths that have his name upon upon them) and therefore said to be keepers of his Commandments to have the testimony of Jesus, to be servants of the Lamb, and followers of him where ever he goes; and that are separates and Non conformists to *Babylon*, refusing the Mark, Name and Number of the Beasts, though without it they can neither buy nor sell, and that are overcomers by the Blood of the Lamb and the word of their Testimony, not loving their lives unto death.

These [illegible] are said to be put into the City Records, even in the Lambs Book of Life, and the having right to the Tree of Life, do enter in through *the Gate of the City*.

Whereas contrarywise the Inhabitants of the other City are said to have their descent from beneath, being of their Father the Devil, whose works they do, having their Fathers name in their forebeads and right hands, who are Earth-dwellers that worship, adore and admire the Beast, and are in Subjection to his false prophets and particularly are deciphered:

To be the Unbelievers, the Abominable, the Murderers, the Whoremongers, Idolaters, Lyers, whereby the City becomes (as before) the hold of every foul spirit, and Cage of every unclean and hateful Bird: Witness their Theaters and houses of debauchery, to provoke lust and uncleanness,

cleanneſs, the innumerable company of Stew and Brothel-houſes that bring ſo great a Reven to the ſupport of the Catholick Sea, who therefore ſaid as Dogs, Whoremongers and ſo cerers to be without the City, *Rev.* 22. 1 And who muſt in no wiſe enter therein, *Re* 21. 22.

Of the Tree and Water of Life.

And he ſhewed me a pure River of Water of Life clear as Cryſtal, proceeding out of the Throne God, and of the Lamb, and in the midſt of th ſtreet of it, and of either ſide of the River ther was the Tree of Life, which bore twelve manne of Fruits, and yielded her Fruit every Mont and the Leaves of the Tree were for healing the Nations, Rev. 22. 1, 2.

HAving ſhewed us the City, her Faſhion, Gl ry, Inhabitants, comes in the next place diſcover her Proviſion and Maintenance, where her Life, Comfort and Refreſhing is preſerve and mantained.

1. This water of Life ſo pure and clear, pro ceeding out of the Throne is no other than th Graces of the Spirit that floweth from the Throne of Mercy and Grace, as *Zach.* 13. 1. 14. *Ezek.* 16. 9. *John* 3. 5. *Tit.* 3. 35. And which

freely tendred and held forth in the Gospel, *Rev.* 22. 19. *Isa.* 55. 1. and which the Church doth ever had, but more plentifully shall enjoy in this latter day of Glory, *Isa.* 44. 3. 35. 7. *Joel* 3. 8. *John* 7. 38. with *Isa.* 41. 17, 18. *Ezek.* 36. 25, 26.

Called the water of Life; because it reviveth from the death of sin, *Ezek.* 47. 9.

2. Because all spiritual quickning is in it, *Psal.* 46. 4. *John* 7. 37. It is the spirit that quickneth.

3. From the healing vertue that is in it. *Ezek.* 47. 9.

4. Because they dye no more that drink it, *John* 4. 10, 14.

The Tree of Life is no other than the Lord Jesus with his Blessings and Benefits (wherein he alludes to the Tree of Life that was placed in the midst of the Garden of God, *Gen.* 2. 9.) who is the Tree of Life as well as the Water and Fountain of Life, and the Bread of Life; which is for shade, *Cant.* 2. 3. *Hos.* 14. 5, 6, 7. for Food *Ezek.* 47. 12. *Hos.* 14. 8. *Cant.* 2. 13. *Ezek.* 36. 30. for Physick and Medicine, the Leaves whereof having a healing property in them, as *Ezek.* 47. 12.

But of that Food that *Babylon* affords her Inhabitants, may it not truly be said of it, as *Deut.* 32. 32, 33. *That their Vine is as the Vine of Sodom and of the fields of Gomorah, their Grapes are the Grapes of Gall, their Clusters are bitter, their*

Wine

wine is the poison of Dragons, and the cruel Venom of Aspes: And that they hatch Cockatrice Eggs and weave the Spiders web, he that eateth of their Eggs dyeth, &c. Isa. 59. 5. of whose dainties eat you not; for poison is in their Cup and death in their pot.

Of there being no Temple in it.

And I saw no Temple therein; for the Lord God Almighty, and the Lamb are the Temple of it. verse 22.

THe Temple of old was the place of Gods worship that stood in the City of God, which was curiously built, by cunning Artificers of Wood and Stone, and richly adorned with Gold and precious stone, and to which worldly Sanctuary belonged a Priest-hood, viz. a High-priest, Chief-priests and inferiour priests or Levites whereof divers Ranks and Courses and distinguished by different habits, , wayting at the Altar and attending the Mosaical Service and Ceremony both day and night, and maintained by Tenths, first-Fruits and Oblations, *&c.* besides the *Nazarites* and Votaries which was typical of the true Tabernacle that was made with hands, even the New Testament Temple, viz. the mistical body of Christ the Church, so called in the Gospel

as the Apoſtle witneſſeth, 1 *Cor.* 16. 17. 2 *Cor.* 6. 16 *What Agreement hath the Temple of God with Idols for yeare the Temple of the living God, as God hath ſaid, I will dwell in them and walk in them, and I will be their God and they ſhall be my people*, compared *Rev.* 21. 3. and *Heb.* 3. 5, 6. whoſe houſe are ye, built by Chriſt the maſter-builder, and which as the ſpiritual houſe, 1 *Pet.* 2. 4, 5. 6. is built of living ſtones, and hath belonging to it the Golden Altar, ſpiritual incenſe and ſacrifices, a ſpiritual prieſt-hood with a great High-prieſt that lives for ever after the order of *Melchiſadeck*, ſo that in the New Teſtament day there is no other Temple to be ſeen but ſuch as Chriſt and his miſtical body makes, no ſuch Temple that was to be built after *Moſes* pattern in the Old Teſtament day; for the Vail of that Temple being rent, the Altar ſervice, ſacrifice and Prieſt-hood Law it ſelf being altered and changed, *Heb.* 7. 12. to make way for the new Temple Altar, Law-ſervice, ſacrifice, Prieſt-hood, the old is no more to be ſeen, but all the Divine worſhip and ſervice to be performed in the new Temple, where the Prieſts the ſons of *Levi Mal.* 3. 3. being purified, and having on the white Robes, the pure fine Linnen, which is interpreted to be the righteouſneſs of the Saints (in alluſion to the linnen Ephod of old) do *ſtand at the Altar with much incenſe in the Golden Cenſer, offering it with the Prayers of all Saints*, Rev. 8. 34 *and ſo ſerve him day and night in his Temple*,

ple, *Rev.* 7. 15. And this to fulfil what Ch
himself affirmed to the Woman of *Samaria*,
4. 23, 24. *That the hour was coming, and*
was that the true Worshippers should worship the
ther in Spirit and Truth; and that he sought
worship him, and that in opposition to their
ing up to this, or the other Consecrated and
dicated place, of worship as *Samaria* or *Je*
salem.

Holding out hereby the truth, purity, and
rituality of Gospel worship, that by the Lo
Ministry according to his own order and
pointment shall now be performed, that will m
it like the figure of Heaven it self as before.

The quit contrary is true concerning *Babylon*,
there is a Temple to be seen in her; yea, and
a Temple too that is after the old pattern, which
as great a demonstration, as any of her Apost
state, and that she is old *Jerusalem*, not new,
Harlot, and not the Bride; for have you not the
the Cathedral, that is just built after the figu
and pattern of the Temple, with the Porch,
Holy and most holy Place, with solemn dedicatio
and consecration to Divine worship, with all th
holy ground it stands upon, and is surrounde
with; and richly adorned with gold and silve
and precious stone, having also its holy Wate
Oyl, Incense and rich Perfumes, Lamps, Tapers,
Candelsticks, and Instruments of Musick, &c. And
is their not a Priesthood, belonging thereto after
the pattern of *Aaron*, to serve at the Altar, for

have

ave you not a High-priest the *Pope*, and chief riests, the Cardinals, Bishops, Deans, Abbots, as ell as an inferiour Priest-hood, like the Levits, onsisting of several orders and ranks, distinguished y their names and Vestments, as Parsons, Vicars, urates, Cannons, petty Cannons, Rural, Deans, horisters, Musitians, singing Nuns, Monks and ryers of diverse Orders, Votaries unnumerable, ho serve at this Alter day and night, and have eir tenths, first Fruits, Oblations, to support and aintain the same, with their Jubiles, new Moons, easts, Fasts, and Saints days, and a hundred Heaenish additions and inventions, to make this their emple compleat Babylonish, and for none of hich is their the least sylable in Christs Gospel oncerning his new Testament Temple and service. ully demonstrating and fulfilling what the Apostle *Paul* foretold, 2 *Thess.* 2. Concerning this ystery of iniquity and man of sin; that shall us sit in the Temple of God, shewing himself at he is God, who by his thus changing times nd Laws, *Dan.* 7. 25. *Esa.* 24. 5. shall oppose nd exalte himself above all that is called God nd worshipped; And who hereby is truely said, *Rev.* 13. 6. *To open his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle and them that dwell in Heaven: and to tread the Holy City under his feet, Rev.* 11. 2.

Of

Of the Kings of the Earth that bri their glory to it.

And the Kings of the Earth do bring their gl and honour into it, 21. 24.

AS it was in old *Jeruſalem* the Type in S mons day, when it was ſaid, 2 *Chron.* 9 24. *That all the Kings of the Earth ſought his f ſence, and brought every man his preſent; V of Silver, and Veſſels of Gold, and Raiment, Har and Spices, Horſes, Mules, a rate year, year;*

So muſt it be in the new *Jeruſalem*, there ſh be a coming up of the Kings of the Earth with th glory and honour, which are to be underſtoo either ſuch Kings or Rulers that are converted the faith, that being inſtructed, become wiſe, do the ſon, *Serving the Lord with fear, and rejoyce trembling*, Pſ. 2. 11. 12. Whilſt others are bro to pieces in their oppoſition) or of ſuch that be holy and graciousare made Rulers and Governo for only ſuch that are men of Truth and fear Go are to be intruſted therewith. And theſe Kings in t Text that come in to the City can be underſtoo no other, for we cannot ſuppoſe any wicked un converted perſons have their admiſſion, becaus it is ſaid, *Rev.* 21. 27. *That in no wiſe there ſha*

enter

ter into it any thing that defileth, or that worketh abomination, or that maketh a lye, or that are not written in the Lambs Book of Life.

And in such a sence shall these following Scriptures be fulfilled, *viz. Because of thy Temple which is in* Jerusalem *shall Kings bring presents to thee, the Kings of Tarshish and of the Isles shall bring presents to thee; the Kings of* Sheba *and* Seba *shall offer gifts, yea all Kings shall fall down before him, and all Nations shall serve him, the Kings shall see and arise, and Princes shall worship, because of the Lord, &c. The Kings shall come to thy Light, and Princes to the brightness of thy rising, the Kings shall see thy Righteousness, and all Kings thy Glory; All the Kings of the Earth shall praise thee O Lord, when they hear the words of thy mouth: yea, they shall sing in the ways of the Lord, for great is the glory of the Lord, Ps.* 68. 29. *Es.* 49. 22, 23. *Ps.* 72. 10, 11, 12. *Isa.* 47. 6, 7. 60. 2, 3, 4, 5. 62. 2. *Psa.* 138. 4.

It is true *Babylon* indeed hath had the Kings of the Earth bringing glory and honour into her, whereby she hath glorysied her self at that monstrous rate, saying therefore she shall sit as a Queen and see no sorrow, the ten Kings having to fulfil Gods words given their Power, Strength, and Kingdom to her, *Rev.* 17. 4. 17. But what Kings are they? not such Kings as are before mentioned: but such as being made drunk with the Whores Cup, commit leudness and fornication with her, *Rev.* 18. 9.

But yet thus much for her comfort, let her know, that the day is hastning, when the Nations that have supported her shall fall off from her, and the ten Kingdoms that by their Power or Horns have born her up, shall by their Horns also put her down, yea they shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire, when those other words of Prophecy shall be fulfilled. *The delicates that thy soul lusted after, thou shalt find them no more at all, and* Babylon *the glory of Kingdoms shall be as when God overthrew* Sodom and Gomorrah, *Isa.* 13. 19, 20. *And God will be avenged of thee, and will not meet thee as a man,* 47. 1 *When all that knew thee amongst the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more, Ezek.* 28. 12. 20. *And when thou art spoyled what wilt thou do? though thou cloathest thy self with Crimson, though thou deckest thee with Ornaments of Gold, though thou paintest thy face with painting, in vain shalt thou make thy self fair, thy lovers shall despise thee, they will seek thy life, Jer.* 4. 30. And these are the true sayings of God, *Rev.* 19. 9. And we further know, that *strong is the Lord God that shall judge thee, Rev.* 18. 8.

Of the Throne of God and of the Lamb.

And there shall be no more curse, but the Throne of God and of the Lamb shall be in it, and his Servants shall serve him, 22. 3.

A Throne or Seat, is that principal place, where Judgement is administred, and from whence it floweth, called therefore the Throne of Righteousnes, the Throne of Justice, the Throne of Judgement, and sometime put for Dominion, and rule, 2 *Sam.* 7. 13. 16. 14. 9. *Lam.* 5. 19. Because exercised thereon, sometime for dignity and glory; because a place of chief renown and eminency, sometime for a Kingdom it self, *Jer.* 33. 17. 1 *Sam.* 14. 9. Because the principal affairs thereof are transacted there; And as respecting God sometime for Heaven it self, which is called his Throne, *Ps.* 11. 4. *Math.* 5. 33. *Acts* 7. 49. Because it is his principal place and seat, where his Throne of Majesty is, and whereon Christ sits with him upon his right hand, *Heb.* 12. 3.

Holding out most commonly that rule and authority that is exercised in civil states;

The Throne of God and of the Lamb here shoen by Vision, discovered to *John* to be in the new *Jerusalem*, or new Testament Church, hath an

alluſion to the Throne of God, and Chriſt th
was in the old Teſtament Church, and to which w
ſhall have recourſe, for our better underſtandi
of this myſtery.

And which Throne of Old we find to be t
fold, *viz.* either that upon which God was
more perticularly and ſpecially, *viz.* that which
erected in the Tabernacle, *Exod.* 25. 17. Or
on that which he was ſaid more ordinarely to
viz. that which the Judges and Kings of *Iſrael*
in Judgement upon;

The former whereof we ſhall in a more part
lar manner ſearch into, becauſe there much
in it, and much light may be gathered from the
not onely for the underſtanding this Book of
Revelations; but the Prophecies relating to
latter times, whereof it was a ſpecial Type. A
which we find was that Throne which God co
manded *Moſes* to make, and to place over
Ark betwixt the Cherubins, called the Me
Seat, or Throne of Grace, as *Exod.* 25. 17. *
thou ſhalt make a Mercy Seat above upon the A
where he promiſed to ſit, govern, and to give La
Iſrael, Verſe 22. *And there I will meet with t*
and will commune with thee from above the Me
Seat, from between the Cherubins, which are
on the Ark of the Teſtimony; of all things w
I will give thee in Commandment unto the child
of Iſrael.

Whi

which Throne was made accordingly and all things appertaining thereto, as Exod. 40. *and which so sooner was erected, and put into the Tent or Tabernacle according to appointment, but the Lord came thereon, as* Exod 40. 34. *compared* Numb. 7. Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle, and *Moses* was not able to enter into the Tent of the Congregation; because the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle, *which was no other than that glorious presence that brought them up out of Egypt, whereof we read,* Exod. 13. 21. And the Lord went before them by day in a Pillar of a Cloud to lead them by the way, and by night in a Pillar of fire, to give them light to go by day and night, he took not away the Pillar of the Cloud by day, nor the Pillar of fire by night from before the people, *and which was no other than Jesus Christ himself,* called the Angel of Gods presence, *Isa,* 63. 9. *and therefore said,* Exod. 23. 20. Behold I send an Angel before thee to keep thee in thy way, and to bring thee into the place which I have prepared: Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him, but if thou shalt indeed obey his voice, and do all that I speak, then I will be an Enemy to thy Enemies, and an Adversary to thy Adversaries; for my Angel shall go before thee, and bring thee unto the *Amorites,* &c. *of whom* Stephen *speaks,*

Acts 7. 37, 38. This is that *Moses* which [said] unto the Children of *Israel*, A Prophet shall [the] Lord your God raise up unto you of [your] Brethren like unto me, him shall you hear, *Deut.* 18. 15. *Acts* 3. 22, 23, 24, 25, 26. This is [he] that was in the Church in the Wilderness with [the] Angel that spake to him in the Mount *Sina*, [and] with our Fathers who received the lively Ora[cles] to give unto us, to whom our Fathers would [not] obey but thrust him from them: *And this is* [that] *Spiritual Rock that followed them*, which [was] Jesus Christ, 1 *Cor.* 10. 4.

The Lord Christ being thus upon the Throne [a]*mong them, you will find how he acted the part of* [a] *King, Ruler, Governour, Shepherd there*[in] *as more fully appears by the particulars follo*[w]*ing.*

First, *By giving Law to them as a King* [and] Legislator, *whereof you have the Account*, Num. 7. 89. And when *Moses* was gone into the Ta[ber]nacle of the Congregation to speak with him (*viz. with God as in the Margent*) then [he] heard the voice of one speaking him from off [the] Mercy Seat (or Throne) that was upon the Ark of Testimony from between the two Cher[u]bims. And he spake unto him, *&c. and so he goes on in the following Chapters*: And Jehovah spake to *Moses* saying, &c. Giving him all the Laws, Statutes and Judgments from his mouth, whom [he] called saith *Stephen* the lively Oracles to give to us.

An

And therefore you have Moſes *ſaying to the People*, Deut. 4. 5, 6, 7, 8. Behold I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye ſhould do ſo, keep therefore and do them, for this is your wiſdom and underſtanding in the ſight of the Nations, which ſhall hear all theſe Statutes and ſay, ſurely this great Nation is a wiſe and underſtanding people; for what Nation is there ſo great who hath God ſo nigh unto them as the Lord our God is in all things that we call upon him for; and what Nation is there ſo great that hath Statutes and Judgments ſo righteous as all this Law, which I ſet before you this day, &c.

Secondly, *Becauſe as a Shepherd and Guide he march'd before them, as appeareth, Exod.* 40 36, 37, 38. And when the Cloud was taken up from over the Tabernacle, the Children of *Iſrael* went onward in all their Jorneys; But if the Cloud were not taken up, then the Journyed not till the day it was taken up; for the Cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the ſight of all the houſe of *Iſrael*, *ſo again*, *Numb.* 9. 18. At the Commandment of the Lord the Children of *Iſrael* Jornyed, and at the Commandment of the Lord they pitched, as Long as the Cloud abode upon the Tabernacle, they reſted in the Tents; and when the Cloud tarryed long upon the Tabernacle many days, then the Children of *Iſrael* kept the charge of the Lord and Jornyed not, &c.

And therefore it is said, Exod. 15. 13. Thou in thy Mercy hast led forth thy people which thou hast redeemed, thou hast guided them in thy strength to thy holy Habitation, *and again, Psal.* 78. 52. But made his own people to go forth like sheep. and guided them in the Wilderness like a flock, and he led them on safely, so that they feared not, *And Deut.* 32. 11, 12, 13. As the Eagle stirreth up her Nest, fluttereth over her Young, spreadeth abroad her Wings, taketh them, beareth them on her Wings; so the Lord alone did lead him, and there was no strange God with him, he made him ride on the high places of the Earth, that he might eat the encrease of the fields *&c.*

Thirdly, *As a Captain saved, defended and protected them, as Exod* 14. 19, 20. And the Angel of God which went before the Camp of *Israel* removed and went behind them, and the Pillar of the Cloud went from before their face, and stood behind them, and it came between the Tents of the *Ægyptians* and the Camp of *Israel*, and it was a Cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night: *And therefore it is said, Numb.* 23. 21. The Lord his God is with him, and the shout of a King is among them, God brought them up out of *Ægypt*, he hath as it were the strength of an Unicorn, surely there is no inchantment against *Jacob*, neither is there any Divination gainst *Israel*, according to this time it shall

shall be said of *Jacob* and *Israel*, what hath God wrought?

And again, Deut. 33. 24. *to the end,* There is none like the God of *Jesurun*, who rideth upon the Heaven for thy help, and in his excellency on the Skie the Eternal God is thy Refuge, and underneath are the Everlasting Arms, and he shall thrust out the Enemy from before thee, and shall say destroy them, *Israel* then shall dwell in safety, alone the Fountain of *Jacob* shall be upon a Land of Corn and Wine; also his Heavens shall drop down Dew. Happy art thou O *Israel*, who is like unto thee? O People saved by the Lord, the Shield of thy help, and who is the Sword of thy excellency, and thine Enemies shall be found lyers unto thee, and thou shalt tread upon their high places.

Fourthly, *For Counsel and direction in all Cases, and to that end was the Breast-plate of Judgment made, called the Urim and Thummim, that the people might approach the Throne with it, and enquire of the Lord on the peoples behalf, as the matter required, Num.* 27. 21. And *Joshuah* shall stand before *Eliazar* the Priest, who shall ask Counsel for him after the Judgment of Urim before the Lord, at his Word shall they go out, and at his Word they shall come in, both he and all the Children of *Israel* with him, even all the Congregation, *of which Breast-plate of Judgment you may read, Exod.* 28. 15. 29. 30. *And again, Numb.* 27. 1. That difficult case of the Daughters of *Zeloplead*,

Zelophead, was in the fifth Verse brought before the Lord, who gave direction therein: *as appeareth, 6. 7. 8. 9. 10. 11.*

And Fifthly, *as a great Captain General,* To fight their Battles, and to give them victory over their Enemies, *whereof you have divers instances, Num.* 10. 35. 36. And it came to pass when the Ark set forward, that *Moses* said, Rise up Lord, & let thine Enemies be scattered, and let them that hate thee flee before thee. and when it rested he said, Return O Lord unto the many thousands of *Israel*. *Josh.* 5 14. Nay but as a Captain of the Lords Host am I now come, and *Joshuah* fell on his face to the Earth, and did worship him, *&c. From whence* Caleb *and* Joshuah *fetcht strength for faith in that difficult hour, Numb.* 14. 9. saying to their Brethren only, Rebel ye not against the Lord, neither fear ye the people of the Land; for they are Bread for us, their defence is departed from them, and the Lord is with us, fear them not. and it is said, the Glory of the Lord appeared in the Tabernacle of the Congregation, *and by the Ark compassing of* Jerico, Joshuah 6. *the Walls thereof fell down, which therefore gave* Moses *Cause in his Song,* Exod. 15. 3. *to say,* That the Lord was a man of War, Jehovah was his name, *and in the* 11. *verse,* that there was none like unto him amongst the Gods, being glorious in holiness, fearful in praises, doing wonders, who doth but stretch out his hand, and the Earth swallows up his Enemies, *where*) *that promise was fulfilled,*

Lev.

Lev. 26. 7, 8. And you shall chase your Enemies, and they shall fall before you by the Sword, and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight, and your Enemies shall fall before you by the Sword, *Deut.* 32. 30. *And again, Num.* 14. 24. Behold the people shall rise up as a great Lyon, and lift up himself as a young Lyon, he shall not lye down until he eat of the prey, and drink of the Blood of the slain; *whereby* Jerusalem *became a burdensome stone to all people; for all that burdened themselves with them was cut in pieces, and the Governours of* Judah *became a Harth of fire among the Wood, and a Torch of fire in a Sheaf, devouring all the people round about, on the right hand and on the left.*

Sixthly, *As a potent Monarch to give them ease and rest, Exod.* 33. 14. And he said my presence shall go with thee and give thee rest, *Josuah* 21. 43, 44, 45. And the Lord gave unto *Israel* all the Land which he sware to give unto their Fathers, and they possessed it and dwelt therein. and the Lord gave them rest round about according to all that he sware unto their Fathers, and then stood not a man of all their Enemies before them And the Lord delivered all their Enemies into their hand, there failed not ought of any good which the Lord had spoken unto the house of *Israel*, all came to pass.

From which six Considerations it might well be said, as *Jer.* 8. 19. Is not the Lord in *Zion*, is

not

not her King in her, and by *Gideon*, when they would have made him King, *Jud.* 8. 23. I will not rule over, neither shall my son rule over you, the Lord shall rule over you. *And well might the Lord say to* Samuel, *when the people would have a King like the Nations*, 1 *Sam.* 8. 7. That they have not rejected thee, but they have rejected me, that I should not Reign over them, the Lord God being their King, 12. 12. *And no wonder that such Rebellion should be reckoned as one of their greatest sins and iniquities*, 1 *Sam.* 12. 16, 17, 18, 19, 20. *with Hos.* 9. 15.

Which said Throne with the Ark and its appurtenances, golden Candlesticks, Altar, Censures, &c. were put into

1. The Tent, and wherein it abode, till it was put into the Temple for about five hundred years, except that time it was in the *Philistians* hands.

2. Which marcht through the Wilderness, incompassed by the whole Camp, as you may read *Numb.* 2. and 3. Chapter.

3. After the conquest of *Canaan* was set up at *Shilo*, *Jos.* 18. 1.

4. In *Elies* days was brought into the Camp at *Eben-Ezer*, and taken by the *Philistines*, 1 *Sam.* 5. 1. The Lord for the sin of his people giving up his glory into the enemies hand, as 7, 8. *Psal.* 60. *So that he forsook the Tabernacle of* Shilo: *the Tent which he placed among men, and delivered his strength into Captivity, and his Glory into the Enemies hand; he gave his people also over unto the Sword,*

Sword, and was wrath with his Inheritance, &c.

5. Which plagued the *Philistines*, Chapter 6. so that they returned it back again.

6. Smote the Men of *Bethshemesh* for their sin, in looking into the Ark of the Lord, even 50000. of them *Verse* 19. Fetcht by the men of *Kerjath-jearim* into the House of *Abinadab* on the Hill.

7. Removed by *David*, with an intention to bring it to his own City, but because of the disorder in carrying it on a Cart, which should have been born upon Priests shoulders; *Uzzah* was smitten, and so the Ark was left three Moneths at the House of *Obed Edom*, 1 *Chron.* 13.

8. Thence to the City of *David*, 1 *Chron.* 15. 29.

9. Thence in the days of *Solomon* into the most Holy place into the Temple, 1 *Kings* 6. 6. &c.

To which Throne there is special regard in this Book of the *Revelations* in several respects; For

1. As the Lord was said to sit then upon that *Throne*,

So *John* hath a Vision of the Lords sitting *upon this Throne*, *Rev.* 4. 2. 3.

2. As that Throne was posited in the midst of the Camp, *viz.* the *Levites* in their 24. Courses being about it, and the whole Congregation divided into four Brigades, under four principal Standards, *viz.* *Judah* at the East with his fellow Tribes, with an Ensign as supposed of a Lyon, because *Jacob* likened him thereto, *Gen.* 49. 9. And *Ephraim* on the West with a Bullock, being also called

called the firſtling of a Bullock, *Deut.* 33. 17. *Reuben* on the South, with a man as ſuppoſed in his, and *Dan* with an Eagle in his Standard, which with the number of the Hoſt ſurrounding the Throne, viz. 603555. which you have particularly expreſt in the ſecond and third Chapter of *Numbers*.

So in this Book you have the Imperial Seſſion of God and of his Church, exactly framed according to the form of that ancient Encamping of God with *Iſrael* in the Wilderneſs, where you have the 24 Elders ſitting in 24 Thrones round about the Throne, clothed in white Raiment, and Crowns of gold upon their Head, in alluſion to the 24 Courſes of *Levites*, that incompaſt the other Throne; and the four living Creatures, viz. the *Lyon*, the *Calf*, the *Man*, and the *Eagle* were in like manner round about the Throne, anſwering not onely the four Standards before mentioned, but *Ezekiels* four Cherubins, *Ezek.* 1. 10. Discovering as one obſerves the various conſtitutions, frames and tempers of the Saints.

All which both Elders and living Creatures thankfully acknowledge in their new Song, to have been *Redeemed out of every Kindred, Tongue, People and Nation, (beſpeaking them Saints) and that they are made unto God, Kings and Prieſts to Reign on the Earth*, *Rev.* 5. 8, 9, 10. By which it appeareth they were the Churches Repreſentatives, and therefore are theſe Redeemed ones ſaid to *ſtand before the Throne in white Robes, and Palms*

in

in their hands, and to be a great multitude, that no man could number, Rev. 7. 9. And who are said *to be before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne, shall dwell amongst them*, &c. the same that is said, *Rev.* 21. 3, 4. As he Tabernacled of old with his People.

3. As the Throne in the days of *Solomon* was put into the most Holy place, 1 *Kings* 6. 6. &c. which was that Cubical square of twenty Cubits every way. So was this Throne put into this Cubical square of 1500. Miles square, as before in the Cubical figure, page 160.

4. That as there was pitcht by the Throne both in the Tabernacle and Temple, the golden Altar, the Candlestick, and the Sea; so in allusion thereto you have, *Rev.* 4. seven Lamps of fire burning before the Throne, interpreted to be the seven Spirits of God, and the Sea of glass like Chrystal, which in *Rev.* 21. 1. is called, *the pure River of water of Life clear as Crystal, proceeding out of the Throne*; *And also golden Vials*, 5. 8. *And golden Censures, with much Incense before the golden Altar*, *Rev.* 8. 3, 4. Interpreted to be the Prayers of all Saints, 8. 4. compare 5. 8. And their white Garments, interpreted to be the righteousness of the Saints *Rev.* 19.

5. That as the unity of the Godhead and Divinity of Christ was manifestly held forth by Christ sitting upon the Throne, who in all respects was owned

owned to be God, though sometimes called an Angel.

So is the same great and blessed truth, fully in diverse respects made out in this Book, respecting Christ's (the Lamb) sitting upon the Throne with the Father, as appeareth by the following instances.

1. It is called the Throne of God and the Lamb, *Rev.* 22 3. Thereby intimating that Christ Jesus hath equal property and Interest therein, accounting it no robbery to be equal with God, *Phil.* 2.

The unity of the Godhead being made out in the next words, *and his Servants shall serve him*, *Rev.* 22. 3.

2. He that sat upon the Throne said, *I am Alpha and Omega, the Beginning and the End*, *Rev.* 21. 5. Which is the same that is attributed to Christ, *Rev.* 1. 11. As also to God himself, *Verse* 8.

3. He that sat upon the Throne was to look upon like a Jasper, the very same that is spoken of Christ; who is represented to be that Jasper in glory, that Wall of Salvation, and that foundation Jasper stone.

4. He that sat upon the Throne had Divine adoration and worship given him by the Church and their Representatives, the 24. Elders and four living Creatures, *Rev.* 4. 10, 11. They also worship and adore the Lamb, *Rev.* 5. 9, 10.

The whole Church with joynt consent, and

one voice ascribe the like salvation and glory to the Lamb, as they do to God sitting upon the Throne, *Rev.* 7. 9, 10.

And again, in the 11 and 12. *Verses*, falling upon their Faces do worship God in unity, saying, *Amen, Blessing, and Glory, and Wisdom, and thanksgiving, and Honour, and Power, and might be unto our God, for ever and ever, Amen.*

Which also by the whole Church in that innumerable multitude is given to the Lamb, 5. 14. saying with a loud voice, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

And then every Creature in Heaven and Earth is heard, saying, *Blessing, Honour, Glory and Power be unto him that sitteth upon the Throne, and to the Lamb for ever and ever.*

To which the Church again Echoes by their representatives, saying *Amen*, and falling down and worshipping *Him*, (viz. the unity of the Godhead *that liveth for ever and ever.*

6. You have also an evidence of this great truth, out of the Mouths of the enemies themselves, even *Babylon* that is to be destroyed, *Rev* 6. 15 16, 17. *And the Kings of the Earth, and the great men and the rich men, and the chief Captains, and the mighty men, and every Bond-man, and every Free-man,* (compare Rev. 19. 18.) *said to the Mountains and Rocks, fall upon us and hide us from the Face of the him that sits upon the Throne, and from the wrath*

of the Lamb, for the great day of wrath is c
(by way of unity and conjunction) and who shal
able to stand.

6. That as Christ, God, was King, Lord, L
Law-giver of old unto his Church and Peo
ruling and governing them upon that Throne in
things respecting both Ecclesiastical, Civil,
Military affairs.

So is he in all those respects upon his Thro
here, who after he hath as Lord of Lords, a
King of Kings judged the great Whore, and h
dued the Beast, *Rev.* 19. *And destroy them t*
have destroyed the Earth, Rev. 11. 18. *Will then*
a more visible way take to himself his great powe
and Reign, Rev. 11. 17. *When that voice s*
come out of the Throne, praise our God all ye his Se
vants, and ye that fear his name both small a
great, and when the Eccho shall be with a joynt c
sent with great acclamation, Alleluja, *for the L*
God Omnipotent Reigneth, let us be glad and rejo
and give honour to him, Rev. 19. 5, 6, 7. *And w*
gathering round about his Throne, they shall f
down upon their faces and worship him, ascrib
Salvation, Glory, Blessing, Wisdom, Power, a
Might unto him, Rev. 7. 9, 10, 11, 12. To the
fulfilling such blessed Prophecies, as these, viz.
Isai. 33. 22. *The Lord is our Judge, the Lord i*
our Law-giver, the Lord is our King, he shall sav
us, &c. *Luke* 1. 32, 33. *And he shall be gre*
and shall be called the Son of the Highest, and th
Lord God shall give unto him the Throne of his F

ther

ther David, *and he shall Reign over the House of* Jacob *for ever, and of his Kingdom, there shall be no end, Isai.* 9. 6. *And the Government shall be upon his shoulders, and his name shall be called Wonderful, Counsellour to the Mighty God, the everlasting Father, the Prince of Peace, of the encrease his Government and Peace, there shall be no end upon the Throne of* David, *and upon his Kingdom to order it, and to establish it from hence forth even for ever, the Zeal of the Lord of Hosts shall perform this. As* David *of old Ruled the natural Seed, so will our* David *govern all the Spiritual Seed.*

And not only so *but the Kingdoms of this World must become the Kingdoms of our Lord and of his Christ, and he shall Reign for ever and ever, Rev.* 11. 15. When the whole Universe will submit to his Scepter, and as the desire of Nations, that his Government be imbraced, *Hag* 2. 7. *And when all Creatures with universal consent shall ascribe Blessing, Honour, Glory and Power, to him that sitteth upon the Throne, and to the Lamb for ever and ever,* Rev. 5. 13. *When all Kings shall bow before him, and all Nations shall serve him, Ps.* 72. When at his name every knee shall bow, and every Tongue shall confess, that Jesus is *Lord*, to the glory of God the Father, *Phil.* 2. 10.

Secondly, You have the other Throne, on which the Lord was said to sit of old, hinted at here also, viz. that Throne on which the Judge or Elder of old sat, wherein the Lord was said more ordinarily to sit, and it was called *the Throne of the Lord.*

And not improperly;

1. Because the Lords Ordinance of Magistr[acy] was managed thereon,

2. Because the Lords Law was to be the [rule] thereof,

3. Because the Judgement thereon given [was] said to be the Lords,

4. Because the Lords Servants, men of tru[th] and such as feared his name were only to be [em]trusted therewith,

5. Because the Lords special presence was [pro]mised thereto; concerning which you have [a] particular and brief account in that most excellen[t] charge that good *Jehoshaphat* give his Judg[es] 2 *Chron.* 19. respecting the Duty, Dignity a[nd] Law of the *Throne*, worthy to be written in le[t]ters of gold upon every Throne of Judicature. Where he chargeth them after this manner, *Take heed* (saith he) *what ye do: for ye judge not for men but for the Lord, who is with you in Judgment: Wherefore now let the fear of the Lord be upon you, take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts, and he charged them saying, thus shall ye do in the fear of the Lord faithfully and with a perfect heart; and what cause soever shall come to you of your Brethren between blood and blood, between Law and Commandment, Statutes and Judgements, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren; this do, and ye shall not*

trespass

trespass, deal courageously, and the Lord shall be with the good; And to which may be added that of the Apostle, *Rom.* 13. Holding out the great end of the Thrones erecting, *viz.* for the punishment of evil doers, and for the praise of them that do well.

And which Throne of Judgement is here also intended and included, and on which the Lord will sit in this his day, to the making his Crown to flourish;

For the Text saith, when that Throne of the Lord and of the Lamb shall be in it, that his Servants shall serve him, *viz* his Saints and people shall be subservient to him in this great ministration of managing the Throne, viz they are especially to ascend the Thrones and Judgements, as *Rev.* 20. 4. *And I saw Thrones, and they sat upon them, and Judgemene was given unto them*, &c.

And in 4. 4. *And round about the Throne were twenty four Seats*, (or Thrones) *and upon the Seats I saw twenty four Elders, sitting clothed in white raiment, and they had on their heads Crowns of Gold*, being as Rev. 5. 10. *Made by Christ Kings and Priest*, viz. *Royal Priesthood*, l. p. 2. 9. To Reign with and for Christ, and as his substitutes, in his Name, and fear, to his praise by his Law, through his Spirit with his presence, are they to execute the judgement of Truth, in continual subjection, and subordination to him, and therefore are said, 4. 10. to cast their Crowns at his Feet before his Throne, ascribing the Honour, Glory

and power to him. Whereby that Sovereign Ordinance of Magistracy that was ordained for the blessing and benefit of Mankind, shall now be restored to its primitive luster and purity; when there shall be (to accomplish the word of promise) *Judges restored as at first, and Counsellors as at the beginning; that the City may be called the City of Righteousness, the faithful City, Isa.* 26. When her Officers must be Peace, and Exactours, Righteousness, *Isa.* 60. 17. *When their Nobles shall be of themselves, and their Governour shall proceed from the midst of them, Jer* 30. 21. *And Princes shall no more oppress Gods people, Ezek.* 45. 8. *Nor any oppressed shall pass through them any more, then may we expect that the Lords Law will be magnified and made honourable, Isa.* 1. 42. 21, 23. *And the Law must go forth of* Zion, *and the Word of the Lord from* Jerusalem, *Mich.* 4. 2. Then Righteousness, Truth and Peace, shall kiss each other, *Psal.* 45. And the people shall be judged with Righteousness, and the poor with judgement when there shall be *a Spirit of judgement to them that sit in judgement; and strength to them that turn the battle to the Gate, Isa.* 28. 56. For the Spirit of the Lord must then eminently be given to Rulers and Judges, who must be annointed for the due execution of that great Ordinance, as the 70 of old, *Numb.* 11 17. 27. *Numb* 27 18. 20, 21. as the *Joshua's, Deut.* 34. 9. the *Othniell's, Jud* 3. 9, 10. the *Sampsons, Jud* 14. 6 the *Samuels, 1 Sam.* 3. 20. the *Davids, 1 Sam.* 16. 13.

14.

when the feeble shall be as *David*, and the *Davids* as Angels, *Zach.* 12. 8. *When righteousness shall run down as a mighty stream, and peace shall be extended like a River*, Isa. 66. 12. *And wisdom and Knowledge shall be the stability of these times*, Isa. 33. 6.

And this shall be the season when there shall be no more Curse, as the Text saith, when the Throne of the Lamb shall thus take place, intimating that the abuse of the Throne has brought in a Curse which is a great truth; for righteous Rulers are not more to be esteemed a blessing than evil and wicked Rulers are esteemed a Curse, which are given therefore as a judgment and Curse for sin, as well as to be a Curse, as *Lev.* 26. 17. *Judges* 2. 14. *Deut.* 28. 47, 48. 2 *Kin.* 17. 19. *Isa.* 10. 5. 42. 24. *Isa.* 3. 4. *Eccles.* 10. 16. 4. 13, 14. *Isa.* 3. 4. 13.

Thus have we taken a view of that Throne of God and the Lamb, that is to be in new *Jerusalem* the City of God: We shall also observe to you that *Babylon* hath a Throne in her also; but it is the *Throne of the Devil*, Rev. 2. 10. *The Throne of the Beast*, Rev. 16. *even that Seat or Throne that the Dragon gave him*, Rev. 13 *who resigned to him his Power, Seat and Authority*, Rev. 13. 2. A throne of Violence, Mischief, Blood and Iniquity, from whence has proceeded all manner of unrighteousness, they having thereon established mischief by a Law, and because it hath been in the power of their hands: *therefore have they*

exacted it with all manner of cruelty and oppression, for in her is found the Blood of the Prophets and Saints, and of all that are slain upon the earth, Rev. 18. 24. And therefore has the holy Spirit portraied the Beast, and where the Chief Rulers upon this Throne are to have *their Garments all stained with Blood of a Crimson and Scarlet Colour, and to be drunk with Blood, Blood within and Blood without, a Scarlet Whore riding upon a Crimson Coloured Beast*, and therefore is that cry under the Altar, *How Long ere thou avenge our blood at her hand.*

But the day is hastening, when *Inquisition shall be made after this Blood*, Psal. 9. 12. *And when the Earth shall disclose her Blood, and no more cover her slain*, Isa 26. 21. *When the Righteous Sentence shall go forth from the Throne, give her Blood to drink; for she is worthy*, Rev. 16. 6. with the reason of it; *for they have shed the Blood of Saints and Prophets; Fill her double in the Cup she hath filled, when that Song shall be Sung, even the Song of* Moses *the Song of the Lamb*, viz. *Great and Marvellous are thy works Lord God Almighty, just and true are thy ways thou King of Saints, who shall not fear thee O Lord, and glorifie thy holy Name; for thou only art Holy; for all Nations shall come and worship before thee, for thy Judgments are made manifest*, And again, *Alleluia, Salvation, and Glory, and Honour, and power unto the Lord our God; for true and Righteous are his Judgments; for he hath judged the great Whore,*

whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand. And again they said, Allelujah, Rev. 19. 1, 2, 3.

If you desire better information into the Idolatries, Hypocrisies, Treasons and cruel Butcheries of the Popish Antichristian Generation (if you have forgot the *Amarian* Cruelties, the Bloody *Irish* and *Peidmont* Massacres, with the burning of *London*) read two late pieces writ, one by Dr. *Stillingfleet*, and an other (giving you the History of these things out of their own writing,) by Mr. *Foulis*.

The

A Paraphrastical Exposition.

John having seen a Vision of the Destruction of *Babylons* old World, *viz.* in the passing away of her old Heaven in her Whorish Ministry or Church state, and her old Earth in her Beastly Magistracy or Civil state, has now a Vision of *Jerusalems* new World, wherein all things are made new, *viz.* In her new Heaven-Bride-like ministry or Church state, and in her Lamb-like Magistracy or Civil state, and which in Conjunction is discovered in the emblematical representation of a Glorious City hereafter expressed.

9. And there came unto me one of the seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying, Come hither, I will shew thee the Bride the Lambs Wife.

And there was one of the seven Angels that having shewed me the destruction of the false Church, by the burning of a gaudy Whorish woman, *Rev.* 17. shews me here the exaltation of the true Church, by the representation of a Beautiful comely Virgin, prepared and trimed as a Bride for her Husband.

And then me thought I was carryed unto the top of a great Mountain,

tain, and had spiritual discoveries of the new Testament Church that is built upon a Hill, *Mat.* 5. 14. And as the Angel had discovered to me *Babylon* the false Church in the figure of a great City was pleased by the emblem of a famous City to shew me new *Jerusalem* the true Church, and by the situation, grandeur, beauty and excellent descent of the one, would have me to understand the Divine original perspicuity, stability, greatness and holiness of the other.

10. *And he carryed me away in the Spirit to a great and high Mountain, and shewed me that great City, the Holy Jerusalem, discending out of Heaven from God.*

And then by observing to me that Divine Glory, which by a continued light as bright as the Jasper and clear as Christal, so shined upon it day and night, that there was no need of any other light (either Candle, Sun or Moon to lighten it) would have me understand that eminent and glorious presence of Christ that should now rest upon the Church, transcending the Glory that shined about the Sanctuary, when of old he Tabernacled with

11. *Having the Glory of God, and her light was like unto a stone most precious, even like a Jasper stone clear as Chrystal:*

Ver. 23. *And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.*

Ver. 25. *For there shall be no night there.*

Chap. 22. 5. *And there shall be no night there, and they need no candle, neither light of the Sun: for the Lord God giveth them light, and they shall reign for ever and ever.*

men,

men, and to which he alludes, and by vertue whereof the Christian Doctrine and Grace shall be so splendid and glorious.

12. *And had a wall great and high, and had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the Children of Israel.*

The next thing that came to be observed in this glorious structure, was an illustrious regular and well fortified Wall, planted to the four Quarters, and accommodated with proportionable Gates and Guards.

13. *On the East three Gates, on the North three Gates, on the South three Gates, on the West three Gates.*

14. *And the Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb.*

25. *And the Gates of it shall not be shut at all by day; for there shall be no night there.*

Giving me to understand hereby the salvation, stability and security now attending the Church in her freedom from all danger, both from within or without; being not only incompassed with an infinite Arm and all-seeing Eye, founded and invironed with invincible Apostolical and Prophetical Doctrine and Truth; but richly furnished with an Angelical faithful Ministry to defend and keep the same, who are continually at the open Gates, as to receive

receive and imbrace the faith from every Quarter, ſo as vigilantly to keep out and reject whatever may defile.

Afterwards the ſame Angel with a Golden Reed in his hand did meaſure, and give me the exact Demenſions and Symmetry of the City Gates and Walls.

15. *And he that talked with me had a Golden Reed to meaſure the City, and the Gates thereof, and the wall thereof*

Giving me to underſtand thereby the exactneſs of Rule and holy Order, that the Church will faithfully obſerve in all her Miniſtrations, who in every thing, both as to Doctrine, Worſhip and Manners, will lye level to the ſquare of Gods Word that Golden Met wand.

And that the Cubical ſquare thereof ſo well anſwering the Figure of the holy place in the Temple, bespeaks the Church in its now conformity to Divine appointment, even no leſs then as a Heaven upon Earth.

The next thing that ſo ſignally called for obſervation and remark, was the precious materials and the glorious Garniſhings of it, which was moſt manifeſt in that magnificent

18. *And the building of the Wall of it was of Jaſper, and the City was pure Gold, like*

unto clear Glass.

19. *And the Foundations of the Wall of the City were Garnished with all manner of precious Stones, the first Foundation was Jasper, the second Saphir, the third a Chalcedony, the fourth an Emerald.*

cent Jasper Wall, astonishing Golden City and street, the most illustrious Pearl-Gates, and those wonderful precious Stones that bespangled the Foundations.

20. *The fifth Sardonix, the sixth Sardius, the seventh Chrysolite, the eighth Beril, the ninth a Topaz, the tenth Chrisoprasus, the eleventh a Jacinet, the twelfth an Amethist.*

21. *And the twelve Gates were the twelve Pearls, every several Gates was of one Pearl, and the street of the City was pure Gold, as it was transparent Glass.*

Discovering to me no less than the incomparable excellency of Jesus Christ in his Name, Nature and Offices, the incomparable precious head of their Glorious body, together with his pure and precious Doctrines, and the inestimable Gifts and Graces of his spirit, as manifested in the Hearts and Lives of the Saints.

22. *And I saw no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it.*

The City in all its parts being observed, the Accessories to render it accomplished in all respects are nextly taken notice of, the first whereof is the extraordinary Temple, that was in it, God and Christ being the Temple thereof, which instructed

me

me that it was no litteral and material but a mystical and Spiritual Temple, Christ Jesus, God Man, the living precious foundation corner stone, and the Saints as living precious stones built upon him, making up together this mystical Temple, as 1.p.2.5. 2 *Cor.* 6.16.

26. And they shall bring the glory and honour of the Nations into it.

24. And the Nations of them which are saved, shall walk in the light of it, and the Kings of the Earth do bring their glory and honour unto it.

The next thing that heightens the glory and encreaseth the Grandeur of this famous City, is the conflux and great resort of the Nations, and Kings of the Earth with their riches and honour into it, in allusion to *Solomons* dayes, as expresst, 2 *Cron.* 9.22.

Intimating that in those days Christianity shall be esteemed the greatest Honour, Grace and Godliness, and the presence of Christ will be most prized and regarded. When there shall be such Kings, that will value Christ more then their Crowns, as *Rev.* 4. 10. When goodness shall go for true greatness, and Godliness for the best gain.

Then

27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lye, but they which are written in the Lambs Book of life.*

Then are the Characters of those given, that shall have the honour to be admitted into this famous place;

1. Negatively, viz. no Pagan Idolaters nor Anti-christian lyers, that belong to the Beasts Catalogue, But

2. Affirmitively such only as by the Lambs Register ought to have entrance.

Intimating that how ever there shall be such flocking into the Church of Christ, and that it shal so wonderfully increase, as *Isa.* 54. 1, 2, 3, 4. Yet will she not greaten her self, as *Babylon* used to do, by taking in good and bad, and letting in the World into the Church; No there shall be no such admissions, but onely such must enter therein, as answer the qualifications laid down in Gods Word (or Lambs Book) that do by living fruits of Faith and Repentance, witness sanctifie, and testifie thereby that they are called chosen and faithful, and so entering the Gate Christ, do pass by the Watchmen, the faithful ministry to share and partake of the Privileges of the Church.

The

Chap. 22.

The next blessing and benefit accrewing, is the plentiful rich provision, that is provided for the supply both for necessity and delight, comprized under the Water and Tree of Life, alluding to the Tree of Life in the Garden and *Ezekiels* River, *Ezek.* 47.

1. *And he shewed me a pure River of water of life, clear as Crystal proceeding out of the Throne of, God. and of the Lamb.*

2. *In the midst of the street of it and of either side of the River was their the Tree of life, which bare twelve manner of fruits, and yeilded her fruit every moneth: and the leaves of the Tree were for the healing of the Nations.*

Intimating that the glorious presence, that had so inricht the Church, should by a plentiful rich supply of Spiritual grace (flowing from the Throne of Grace) so maintain the same continually, that each shall have such store, that out of their bellies shall flow Rivers of living water, *Jo.* 7. 38.

Lastly, To Crown this blessed and glorious state, there is a Throne erected as well as a Temple, wherein his marked servants shall see his Face that serve him.

3. *And there shall be no more curse; but the Throne of God and of the Lamb shall be in it, and his servants shall serve him.*

4. *And they shall see his face and his name shall be in their Foreheads.*

Intimating that Satans Seat, *Rev.* 2.13. And the Beasts Throne, *Rev.* 16. That brought the curse, being removed, the Lambs Throne instead thereof is erected; wherein his Servants that are his Sealed ones, *Eph.* 1. 13. 2 *Tim.* 2. 19. And that by a visible Holy profession bear the Lambs Name in their Foreheads and injoy his presence, shall serve him therein, and shall as his Substitutes and Vice-gerent manages the affairs of his Kingdom and Soveragnity, to his glory and praise as Satans instruments and servants did before, order and dispose in the Beasts Kingdom. *Amen, Alleluiah.*

The First Question necessary to be spoken to, for the better clearing what hath been before asserted relating to the thousand years Reign, is,

WHether the thousand years Reign is not yet past, as *Brightman*, *Napier*, *Fox*, &c. formerly *Hamond*, *Durham*, *Harvey*, and others more lately do assert from such like reasons as these that follow, which I have gathered out of their writings, *viz.*

1. Because (as they suppose) the Dragons casting down to the Earth in the 12*th*. Chapter is one and the same with his being bound and cast into the bottomless pit in the 20*th*. Chapter, and therefore must the *Epocha* of the thousand years, of the Saints Reign mentioned, *Rev.* 20. be reckoned from the fall of Heathenism in *Constantines* time, and so is expired many years since.

2. Because of the Order of the Prophecy, as expresst in the 20*th* and 21*th*. Chapters, the new Heaven, and the new Earth, and the new *Jerusalem*, containing a visible Kingdom on Earth, is so long after, not contemperaneous with the thousand years.

3. Because Christ is personally to appear in the

new *Jerusalem*, so inconsistent with the thousand years state.

4. Because of the duration of the new *Jerusalem*, so much beyond the thousand years, one being limited, the other for ever.

5. Because of the agreement of the Heaven and Earth passing away, *viz.* the matteriall *Rev.* 20. 11. with *Rev.* 21. 1.

6. Because the *Gog-Magog* Host cannot come out of the new Heaven.

To which I reply speaking to them in Order. And therefore in answer to the first Reason I say,

That the subduing of the Dragon with seven Heads and ten Horns with the Crowns upon his Heads, and casting him out of Heaven to the Earth by *Michael*, *Rev.* 12. 8, 9. Is not, nor cannot be the same with his apprehending, casting into, shutting up, and sealing in the bottomless pit for a thousand years by the Angel that comes from Heaven, which I prove from these four essential differences.

1. From the point of time, when each casting down was.

2. From the different places, where done.

3. From the different actions and circumstances in each.

4. From the different ends in both.

First, From the difference of time, when these two castings down were, which may appear in the particulars following, *viz.*

1. That in the 12*th*. Chapter was before the

Beasts

Beasts rise, that in the 20*th.* after his ruine.

2. That in the 12*th.* was before the 42 Moneths or 1260. days, and that in the 20*th.* after.

3. That in the 12*th.* was upon the treading under foot the Holy City, and that in the 20*th.* upon the erecting, or restoring it.

4. That in the 12*th.* takes place under the sixth Seal, and that in the 20*th.* not till the seventh Trumpet, which is no less then 1260. years difference in time.

Now that the Dragons casting to the Earth in the 12*th.* was according to these forementioned characteristical notes, viz. before the Beasts rise, or 42. Moneths taking place, when the City was troden under foot, and in the time of the sixth Seal, is fully owned and asserted. And that this binding was not till the Beasts ruine, end of fourty Moneths, the restoring of the City, and the seventh Trumpets sounding, I thus prove

If the Dragon was not bound, but free under the first six Trumpets of the seventh Seal, it remaines he must be bound under the seventh, and so consequently at the end of the 42 Moneths, and Beasts ruine and restoration of the City, which are all as contemporaneous as the other four. But that he was not bound under the first six Trumpets, I thus prove,

1. Not under the six first Seals; for then he wore the imperial Crown upon his head, and so fought *Michael* under the sixth Seal, *Chap.* 12. 3, 7. *Chap.* 6. 12, *&c.*

2. Not under the Six first Trumpets; for then was the time of the womans being in the Wilderness, wherein the Dragon is so far from being bound, that he casts floods out of his mouth after her, and makes War with the remnant of her seed, that keep the Commandments of God, and the Testimony of Jesus, *Rev.* 12. 13, 15, 17.

3. Neither under the Beasts Reign; for they that follow the Beast worship the Dragon, *Rev.* 13. 2, 3, 4. The false-prophet also being one of his Lieutenants, and delegates, works wonders and deceives the Inhabitants of the Earth. And how can he be said to be bound, and so bound too, that he shall not deceive them at all during that his binding, as *Rev.* 20. 3. when he all along this time aforesaid plays such Rex, not only by himself, but substitutes.

4. That he was not at liberty till the destruction of the Beast, which is one and the same time with the six Trumpets, appeareth; for upon the pouring out of the sixth Vial, there is a confederacy, combination, and conjunction, in preparation to the great Battle, by sending their Emissaries to the Kings of the Earth to gather them thereto, and accordingly we have these three great Leaders, with the Kings, Captains, &c. gathered to *Armageddon*, *Rev.* 16. 16. and the success of the Battle, *Chap.* 19. *viz.* the routing and destruction of the Armies, the taking of the three Generals, and the Sentence that was past, and executed upon them, *viz.* the Beast and false-prophet to be cast alive into the lake of fire,

and

and the Dragon to be bound, and cast into the bottomless pit as a close prisoner for 1000. years, and afterwards to be cast into the lake, where the Beast and false-prophet were cast a thousand years before, being all one and the same story.

By which it manifestly appears the Dragon was at liberty, and unbound, till the Beast and false-prophet were ruined and destroyed.

Mr. *Fox* himself doth in p. 130 of his first Book, calculate the 1000. years to succeed the 1260. days or 42. Months, and the Witnesses, death and resurrection: But withall (it is true) doth conclude those mistical Numbers to contain no more than 294. years, *viz.* from the Death of *John* Baptist, to the end of *Maxentius* and *Licinius*, and the 1000. years to commence from *Constantine*.

Secondly, As these two Actions differ in point of time, so also in point of place, *viz.* that of the 12*th* appears (upon the War in Heaven) to be a casting down from thence, by *Michael* and his Angels that subdued him: But this in the 20*th* seems to be a Scene acted in another place, *viz.* not in Heaven, but by an Angel coming down from Heaven, *viz.* to the Earth where the Dragon was, and in the *Armageddon* rout apprehends him upon the Earth, and casts him not out of Heaven to the Earth, as before, but out of the Earth (as it were under the Earth) into the bottomless pit.

The one being a casting him out of that Empire he possessed in the Roman world, when *Constantine* (as a type of the man-child that must

rule the Nations) did vanquish *Maxentius* in the West, and *Licinius* in the East, to the possessing their Dominions (with his own) which extended over a good part of *Asia* and *Africa*, and over the greatest part of *Europe*, with the Metropolis and principal seat *Rome* it self.

The other a casting him out of the Empire, he shall enjoy at the *Armageddon* Battle, which will comprehend no less than three whole parts of the world, yea all that the ten horned Crowned Beast possesseth not, the Dragons circuit then containing *Asia*, *Africa* and *America*, whether *Turk*, *Mogul*, Emperours of *Persia*, *China*, *India*, *Presten John*, or *America*, north or South, the Beast bearing sway in the *European* Territories only; the whole Heathenish Rule being then called Dragon, in distinction from the Beast, or Antichristian powers, and yet both together doth but make up that fourth Monarchy, that extends it self to the four parts of the world, for they in conjunction (as you find, *Rev.* 16. 13, 14.) command and influence the whole world, which Christ is to vanquish in the fifth Monarcy, that the Kingdoms of this world may become the Kingdoms of our Lord and of his Christ, and the City of God be of as large an extent, as the City of the Nations, which *Constantines* Dominion heretofore was not; for he had no part of *America*, but part of *Asia*, and *Africa*, and not all *Europe*, and of far less extent is the *Turkish* Territories, supposed to be the Dragon.

And so upon the Dragons second foil, he is neither to have place in Heaven, *viz.* in the *Roman* world

world or *European* Territories, the principal part thereof, that was possessed by the Beast, nor yet in the Earth, viz. in the heathenish Rule and Soveraignty, all which is to be in the hands of the Saints, during the thousand years, and the Dragon as far from either as a person that is shut up, and fettered and chained in a Dungeon.

Thirdly, From the different Actions and Circumstances relating to the one and the other, as exprest in each Chapter; nothing related in the 20*th* appearing to be in the 12*th*, nor any thing in the 12*th* to be transacted in the 20*th*.

In the 20*th* there are four things related of the Dragon.

1. That he was apprehended by an Angel descending from Heaven.

2. That he was bound or chayned by the said Angel.

3. That he was cast into the Bottomless Pit.

4. Shut up and sealed therein for a Thousand years, but none of these in the 12*th* Chapter.

Neither is that Fighting in Heaven, nor casting down of the Dragon from Heaven to Earth, as exprest in the 12*th*, once so much as named in the 20*th*, but the contrary as before.

Fourthly, From the different end of the Dragons dealing with, in one place and the other; Because,

1. In the Twelfth Chapter he is cast out into the Earth (not there to be Bound) but to wander up and down at his pleasure, which further appears; Because he was

2. To torment, vex, disturb and deceive the

In-

Inhabitants of the Earth, and therefore is Woe pronounced to them, because of that great wrath he comes down to them in, *verse* 12.

3. To annoy the Church by persecutions, stirring up of War, casting Floods out of his mouth against her, as being full of wrath against the woman, and the remnant of her seed that keep the Commandments of God, and have the Testimony of Jesus; Whereas in the 20*th* it is expresly laid down as one essential reason of his binding and casting into the Pit for a Thousand years, *That he should deceive the Nations no more, till the Thousand years were expired.* And the Church was to be so far from annoyance and disturbance by him, or any of his accomplices, that they are said to sit upon the Thrones in a Reigning, peaceable posture, and all enemies under their subjection; which state doth not possibly admit of such Satanical disturbances.

These things being so, it then appears, that there is a manifest mistake in that first Reason urged.

And that the *Epocha*, that is made of the Thousand years in *Rev.* 20. must not be reckoned from *Constantines* casting down Heathenism in the downfall of the 10 horned Imperial Dragon, which was before the 42 months under the Sixt seal, during the treading under foot the holy City, before the rise of the Beast.

But at the binding and restraint of those Heathenish Governments influenced by the Devil

that

that shall be exercised all the World over, in distinction from the Beastly or Antichristian powers and at the end of the 42 months, the finishing the Beasts reign, the building of the City or new *Jerusalem* and the sounding of the seventh Trumpet.

But now in answer to that Objection, What Kingdom of Christ in the hands of his Saints could that be, that during the Thousand years was so exposed to the Dragons and Beasts rage, wrath, fury, persecution, so shut up in the Wilderness, so hunted, slaughtered and destroyed? It is said in answer, that it is only an invisible and spiritual Kingdom that is there intended.

But that it cannot so be understood, let the Text it self be the Judge, which first assigns Resurrection and Life to be the undoubted marks and characters of the Church of Christ in this their Reign, as death and not life to be the mark writ upon Antichrists Church (the *Antithesis*) For as during the Dragon and Antichrists Reign, the true Church was in a state of Death and Bondage, *viz. Civil death. Rev.* 11. 7, 8, 9. *Rom.* 8. 36. So now is the False to take its turn in the valley of the shadow of Death, and to give an account with their lives and liberties for all the cruelty they have exercised to the members of Christ. *Rev.* 11. 13. 18. 6, 19. 2. Who are therefore during the Saints Reign said not to live, viz. to *Civil Life*; The Life of the one being the Death of the other, which you'l find are not

only

only the plain words and true sense of the place, but what is so agreeable to the parallel place, *Rev.* 11. 12, 13, 14. 15. For when the witnesses rise and ascend, then Wo and Destruction befalls their enemies, which can no wayes be confined to a Spiritual and Invisible Resurrection and Life, without manifest injury to truth, and spoiling the very drift and scope of the holy Spirit in the Prophecy.

Secondly, We have also in the Text, Thrones and Judgment assigned to this Reign, which are certain infallible Ensigns and Characters of visible Rule and Authority, when as Judges they shall sit upon Thrones, judging their enemies who have in a judicial way judged them all the time of their Reign, and which by no means can be confin'd to Spiritual and Invisible Thrones and Judgment.

Thirdly, This Reign of the Saints is further held forth as a reward of their sorrow and suffering and faithfull witness to Christ, under Antichrists Reign, which was not Spiritual and Invisible, but open and manifest, as now their reward must be; Antichrist being now turned off the stage, and they having suffered with, or for Christ, must now Reign with, or for him: As *Rev.* 5. 10. 7. 14, 15, 16.

Fourthly, From what already hath been said from the Text, as to the end of the Dragons binding, that he might not deceive the Nations any more during the thousand years, which is explain-

explained afterward to be a stirring them up to annoy and disturb the Saints, which he doth after his release to the encompassing the camp of the Saints and the beloved City; Which is a further fuller demonstration of their visible rule: For during the said season of a thousand years, they are to enjoy absolute peace and quiet; for Satan being bound by Christs chains and Laws, the Nations are preserved from deceit, and the Saints thereby kept in tranquility, as the blessed effect of Visible Rule and good Government.

Besides the confining of an Invisible spiritual Reign to the thousand years, is in my judgment as inconsiderate, as inconsistent to the truth: for since there were any Saints in the World, it may be said, they so Reigned, and so all ages both before and since might as well be esteemed the Saints Reign, as that thousand years; so that if the thousand years be past, then is the Saints Invisible spiritual Reign past also, which none upon second thoughts will in any wise affirm.

Object. But it is said if it be not spiritual and invisible, what will you make of *Rev.* 12. 10. It being there said upon the Dragons casting down, that now is come *Salvation and strength and the Kingdom of our God*, and the power of his Christ, and in *Rev.* 7. 15, 16, 17. As contemperaneous therewith, It is said that the sealed ones are before the Throne of God and serve him day and night, &c. and the Lamb in the midst of the Throne

feeds

feeds them, compared also with a parallel place, *Rev* 5. 9, 10. Where the new Song is sung upon the opening of the Seals; *Thou hast made us unto our God Kings and Priests, and we shall Reign on the Earth.* Now all this must either relate to an invisible Kingdom and Reign at the time, or visible, but the latter it could not, because of the Beasts Reign that so immediately took place.

To which I reply, First as to *Rev.* 12. 10. that that action of outing the Heathen Rulers with their Gods and Diabolicall worships, overturning their Temples, executing Judgment upon those, that so long murdered the Saints upon the account of Christianity, and this too to bring into the supreme Government of the World, one that would manage it for and under Christ, and for the good of his Saints, was no doubt as stupendious a change in the Romane World, as it was a manifest real type of what should hereafter be, when the Manchild should indeed take to himself his great power and Reign. And this no doubt was an actual putting forth of Christs visible power, Kingdom and Authority; For the quarrel betwixt *Michael* and the Dragon, as the Text stateth it, was, whether the Dragon or Manchild should rule the Nations; and the War accordingly was in Heaven; not as some notion it, only in and concerning the Religions then professed in the World, viz. whether *Christ* or *Jupiter* should be worshiped; but who ought to have

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the Government of the World, without which their Idol Gods, Temples, and Worship could not have been so abandoned, as they were upon that wonderfull change. For by Heaven here where the War was and out of which the Dragon was cast, and into which *Constantine* entred, was the Visible Government and Authority that was exercised in the Romane World; as Mr. *Mede* very learnedly, and the Assemblies Annotations with Mr. *Bernard* and others with great demonstration do illustrate, as is before demonstrated, to which the Reader is referred. Though this must also be granted, that this visible Authority thus gained on Christs behalf continued but a short space, and was after *Constantines* time eclipsed, as one well observes, saying, *Thus it was at the beginning of this turn of things, this Reign and Kingdom soon clapt in again as the Sun in a Cloud, in respect to the outward splendour of it,* asintimated. *Rev.* 12. 5.

And as to that urged from *Rev.* 7. 9, 14, 15, 16, 17. 5. 9, 10. As belonging to this time, I conceive upon better consideration it will be found to be a clear mistake.

Because they properly belong to the Seventh, or the Sixth Trumpet being the same Palm-bearing multitude, who are the Citizens of the new Jerusalem, as *Rev.* 21. 4. with 7. 6. where it is said in both places. *They shall hunger no more nor thirst any more, and that the Lamb shall feed them,*

them, and lead them to the living Fountains of Water, and that God shall wipe away all tears from their eyes.

They are also the 144000 sealed and marked ones mentioned to stand with the Lamb upon mount Zion singing the New song *Chapter* 14. which is no other then the New song mentioned *Rev.* 5. 9, 10. and so all belonging to one and the same time, viz Christs Reign, when they are made Kings and Priests upon the Earth, and the New *Jerusalem-state* and to the Sounding of the seventh Trumpet.

But it is said, This Song was sung upon the opening of the seals; It is true, it was so, as you'l find upon the opening of the seventh Seal brings on the seven Trumpets and seven Vials, and the seventh Trumpet and seventh Vial, contemporize with the New *Jerusalem* or seventh *Mellennium*, and so finisheth the mystery of God, and therefore properly applyed to them, but short of them, can in no sence be either pertinent or true.

To the second Objection, as to the order of the Prophecy, I think I need do little but recite that Observation for the Solution, viz. *That for the order of things to be done, whereof the Revelation speaketh, we must search that in the Seals prophecy, which ends with the* 11th *Chapter*; and that follows being only a more plentiful declaration of things hinted before, and so the order is not much regarded in this latter prophecy, that (viz.

Order)

[illegible] being to be fetcht out of the former. Which [illegible], For you will find in this latter Systeme of Prophecies from the 11th *Chapter* that the [illegible] part of the 12th takes place before much of the 11th; and the former part of the 13th the latter part of the 12th: And good part of the 13th contemporizeth with (if not precedes) [illegible] of the 14th: The 18, 19 and 20th is an [illegible] of the 17th or rather all from the [illegible] *Chapter* to the end is but an enlargement and exposition of what is epitomized in the 11th, where under the witnesses prophecy, Death, [illegible] and Ascension is held forth the [illegible] rage and ruine and the taking place of Christs Kingdom which the mind of wisdom ([illegible] observing the parallel of Synchronisms) [illegible] get the distinct knowledge into each, [illegible] down mixedly from the 11th to the [illegible]

And that no such order, as is suggested, is to be observed, nor any such distance betwixt them as imagined; But that the New *Jerusalem*, [illegible] City, new Heaven and Earth or City of [illegible] is one with Christs Kingdom in the thousand [illegible] may appear from these following considerations, viz.

First, Because upon the destruction of the [illegible] Monarchy, viz. (the Whore and Beast [illegible] the Magisterial and Ministerial part of Anti-[illegible]) the thousand years Reign of Christ and [illegible] begin; or the marriage of the Lamb,

 or

or new Heavens-state (being both one, as *Rev.* 21. 1, 2.) takes place; and therefore are the *Hallelujahs* sung by the Church for the Salvation, Glory, Honour and Power, that Jesus Christ takes to himself thereupon. *Rev.* 19. 6, 7, 8, 9.

Secondly, Because it is fully manifest, that the beloved City is in being during the thousand years: For upon the Dragons release he stirs up the Nations against the City of God, and accordingly is the *Gog-Magog* design to besiege and encompass it, which is no less in circuit than the whole Earth, being the *Antithesis* to great *Babylon* the City of the Nations: for as one goes down, the other goes up, in the beginning of the thousand years, by which it is undenyable, that during the thousand years the beloved City had a being, and for better satisfaction herein, you may see Mr *Mede* p. 24. upon his *6th Synchronism*.

Thirdly, Because of the *Harmonious* marks and Characters, that accord with both in their taking place in the World, viz.

1. Doth the new *Jerusalem* enter, when the seventh Trumpet Soundeth and the Kingdoms of this World become the Kingdoms of our Lord, and of his Christ? *Rev.* 11. 15, 18. So doth the thousand years. *Rev.* 20. 4, 6. compared with 19. 6.

2. Doth the new *Jerusalem* take place upon the pouring out of the Vials, and finishing the

mystery

mystery of God *Rev.* 10 7. when the Angel of the Vials saith it is done? *Rev.* 21. 6. So upon the pouring out of the seventh Vial upon the destruction of the Beast, when the thousand years begin, as *Rev.* 19. 21, 22. *Rev.* 20. 1. It is also said, It is done. *Rev.* 16. 16, 17.

3. Is one the beginning of Christs visible Kingdom upon the Earth? so is the other. *Rev.* 20. 4, 6. 19 6.

4. Is one the time of the Marriage of the Lamb with his Church and people. *Rev.* 21. 3, 9. so is the other. *Rev.* 19. 6, 7.

5. Is one the time of *Jacobs* rest from his sorrow, and from his fear, and from his hard bondage wherein he was made to serve. *Isa.* 14. 2. So is the other, that seventh day or seventh thousand years or great *Sabbatism.* Heb. 4. 9. When all enemies, Kings of the Earth, and their Armies are brought down, and Satan bound, and Saints as Kings and Priests ascend the throne and peaceably Reign. *Rev.* 20 4, 6.

6. Is there to be building, planting, marrying and giving in marriage, procreation, enjoyment of Liberty, Peace, Ease, plenty in the new *Jerusalem*, new Heaven and Earth-state? as is affirmed from *Isai.* 65. 21, 33. So also must be the thousand years; where Christs virtual presence is in that mystical Resurrection-state: For neither before, nor after the thousand years shall there be such a state to the Church, therefore it must be in the thousand years: After the

thousand years is the Judgment day, Corporal Resurrection, and personal coming of our Lord Jesus, as I have at large proved elsewhere, when all the Saints are in glorified bodyes, as 1 *Joh.* 3. 20, 21. *Phil.* 3. 20, 21. 1 *Thes.* 4. 15, 16, 17. 1 *Cor.* 15. 51, 52. And that as well the changed, as raised Saints in which state it is expresly said *Luke* 20. 34. That they who shall be accounted worthy to obtain that World and the Resurrection from the Dead, (Mark that not onely the raised Saints, but whoever shall be accounted worthy to obtain that World, taking in the changed also) neither marry, nor are given in marriage, neither can they die any more, for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection; so that this above all contradiction asserted, that they which partake of the Angelical glorious state in the World to come, are not capable of such sensitive enjoyments; therefore of necessity must it bee before in this new Heaven, new *Jerusalem*, or 1000 years state.

7. Is the new *Jerusalem* or City of God, extensive over the whole Earth, as great *Babylon* the City of the Nations was? So is the Reign of Christ in the thousand years. *Rev.* 20. 9.

8. Is this glorious City made up of living, not dead stones and materialls? so is the Church of Christ in an especial manner during the thousand years. *Rev.* 20. 6. *Eph.* 2. 19.

The

The third Object. against the Harmony of one of these two sorts is, because of those Scriptures that so positively in their apprehensions assert Christs personal presence in the new Jerusalem-state, so inconsistent with the 1000. years, after which is to be the Gog-Magog attempts. The Scriptures usually mentioned are, Rev. 21. 3. 22. 4. 3. The Tabernacle of God is with men, and he will dwell with them, and God himself shall be with them. The Throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, &c.

To which I would say in the first place, that if I have reasoned right in answer to the former Objection about the order, it necessarily and undeniably follows, that these Scriptures that speak of Gods Tabernacling, and dwelling with men, and men beholding his face, must be understood of a vertual presence and co-habitation, and not personal and proper: which I think will be easily granted by them, especially that acknowledge the thousand years inconsistent with the personal presence, the Analogy of Faith being to be kept in all our interpretations and expositions.

But secondly, neither is there any thing exprest in these Scriptures, that necessitates literal understanding, so as to inforce a personal presence, much of the same being exprest elsewhere relating to Gospel days, of the vertual presence, as 2 Cor. 6. 16. for ye are the Temple of the living God, as God hath said, I will dwell in

them and walk in them, *Rev.* 2. 1. Christ is said to walk in the golden Candlesticks or Churches, and the great privilidge of Saintship, is to hold Communion with God, to maintain fellowship, to walk with him, to enjoy the light of his Countenance, and to see his face; The Scriptures I need not quote being so well known.

Thirdly, That the personal presence cannot be in the new *Jerusalem* state, as granted it cannot be in the thousand years, I refer you to those many Arguments, Reasons and Scriptures given in the former part.

The fourth *Objection* is from the duration of the new Heaven or new *Jerusalem*, which is said to be set without date, and to be for ever and ever, *Chap.* 22. 5. and to remain before God as an immoveable pillar, *Isa.* 66. 22. and *Daniel* calls it an everlasting Dominion, which a kingdom expressly bounded with a thousand years cannot be called.

To which I answer, that there is no concluding Argument in this neither; for what is more frequent in Scripture, than by the terms ever, yea ever and ever, and everlasting to mean some space of time, yea and that sometimes a term short of a thousand years too. Is not the Covenant of Circumcision called a perpetual and everlasting Covenant? *Exod.* 31. 19. *Gen.* 17. 13. The Priesthood an everlasting Priest-hood? *Exod.* 40. 15. The Temple is said to continue for ever? 1 *Kings* 8.

13. with everlasting Gates, *Psal.* 24. 7, 9 The servitude of the *Israelites* till the Jubile for ever, *Exod.* 21. 6. *Deut.* 15. 17. *Lev.* 25. 39, *&c.* The Land of *Canaan* was given the Children of *Israel* to inhabit for ever and ever, *Jer.* 25. 5. The seventy years Captivity is called perpetual, *Jer.* 25. 9.

Therefore I conclude, that there is no Ground or warranty at all upon such niceties to draw such singular conclusions, and not only to shut, separate, and divide these States, but to set them at such a vast distance, a thousand years at least, which indeed makes a wide breach in the Prophecie, and run upon that Rock of setting the thousand years so far off, as to be past already, which I conceive is not to be reconciled either with the plain interpretation in this Book, the scope of the place, or other Scriptures, and necessarily runs upon a thousand inconveniences.

The fifth *Objection* is, that out of the *Rev.* 20. 11. where because it is said the Earth and Heaven fled away at Christs appearance, so as there was no more place for them: therefore it is concluded, that it is the same Heaven and Earth, *viz.* that in the 21. 1. is said to have past away, as the first Heaven and Earth to make way for the new Heaven and Earth or new *Jerusalem.*

But I conceive they are as different in their Natures as they are in their times, being a thousand years distant at least from each other; the one

Rev. 20. 1. being the mistical Heaven and Earth, outward, visible Rule, Dignity and Soveraigney, such as the Dragon, Beast and false-prophet have exercised in the fourth Monarchy, as is before largely proved, not only from the scope of the place, and many Scriptures of the Prophets, but from the excellent observation of Mr. *Mead*, Assemblies Annotations, Mr. *Bernard*, &c. in this place; for now the old Heavens and Earth in the fourth Monarchy being past away in order to its Antithesis taking place, the new Heavens and Earth or new *Jerusalem*, Saints Reign, or fifth Monarchy in the thousand years, which the 65. *Isa.* 17. &c. fully demonstates, evincing it to be a state, wherein there is to be Building, Planting, Marrying and giving in Marriage, enjoyment of peace and plenty by the Saints and Elect, which are utterly inconsistent to the personal Reign of Christ, after the erecting of the white Throne in the Judgment day. The other in the 20. 11. is the material old Heaven and Earth, that at Christs coming and personal appearing pass away, as 2 *Pet.* 3. 10. where it is said that the day of the Lord shall come, as a Thief in the night, in which the Heaven shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works therein shall be burnt up, and the Heavens being on fire shall be dissolved, and that this intendeth the material Heavens and Earth, beyond all dispute the seventh verse tells us; that as the former Heaven and

Earth

Earth, viz. this old world was by Gods Word destroyed by Water, so the Heaven and Earth that is now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men, and this in order to those material new Heavens and Earth, that in this time of restitution of all things must take place, wherein Christ and all his Saints in the general Resurrection and Judgement (as this *Rev.* 20. 11. 12.) in that his mistical Kingdom (after his Davidical or Monarchical Kingdom is over) shall Reign and Judge. Now the same Heaven and Earth, that *Peter* saith, shall at Christs presence pass away with a great noise, *John* saith here, The Earth and the Heaven fled away at his presence (or from his face) erecting now his white Throne, where he will judge the wicked and ungodly.

The sixth and last *Objection* that is to be spoken to, and indeed is significantly urged, is this, *viz.* that if this thousand years ought to be esteemed the new Heaven and Earth, how then can it bring forth such Vipers and Monsters, as *Gog* and *Magog*, who must either be of the first or old Heaven and Earth, or of the new? Not of the new; for they must remain, *Isa.* 65. And if of the old, how then are they past away?

To which I reply, that this new Heaven and Earth, *viz.* the Monarchical Rule of Christ in the

the hands of the Saints over the Nations of the Earth, hath its date and lasteth but a thousand years, during also which time Satan is bound, *viz.* all worldly Empire put down, no Government in the hands of any, but Saints, and the Nations all in perfect subjection: But it is according to the decree of Heaven, that at the expiration of these thousand years, Satan shall be loosed, and then the Heathenish Nations, instead of subjecting to Christs Rule, will universally rebel and conspire against it; because they are only under, and in subjection to the Government of the new Heavenly state, but never of it, none of those that ever entred the holy City, and so in order to the fulfilling of Prophecie, to the dissolution of the old material Heavens and Earth, and bringing on the new, and to the introducing the misphatical Kingdom. All these wicked Rebels must not only by Christs appearing be destroyed by fire (who cometh in flaming fire to take vengeance of all that know not God, nor obey his Gospel) but also with the same fire will the material old Heaven and Elements (as before) melt with heat, and pass away; the Earth also and all its works be burnt up, that the new Heavens and new Earth according to promise may come on. And so will the Lord Jesus and the Saints continue therein to judge the quick and dead in that his misphatical Kingdom, till he deliver all up into the hands of the Father, that God may be all in all, 1 Cor. 15. 24, 28.

The

The second Question.

WHether the natural Jew is not concerned in the latter day, Promises and Prophecies, and particularly in those that relate to the pulling down Babylon, *and building of* Zion, *as* Maton, *and* Holmes, *and others affirm.*

Because as they intimate the promises, seemed chiefly to be made in their names and for their sakes, viz. to *Israel*, *Judea*, *Jacob*, *Ephraim*, *Benjamin* and their seed, and who by promise are to return to their own Land, under one Head, Shepherd, King, to enjoy their Liberty and Priviledge, their enemies being all subdued; and then the Nations are only to expect good and blessing in and from their happiness to whom must be the first Dominion, *Mica* 4. 8. and the Tents of *Juda* to be saved first, *Zach.* 12. 7. and therefore all other hopes, expectations and attempts for deliverance short of theirs to be vain, fruitless, and ineffectual.

Answ. It is true, the Prophets do seem in express terms so to carry it in many places, & which therefore giveth the natural Jew, yet at such a distance and enmity to Christ, having the Vail before their faces, so much confidence to boast of their natural Priviledges, looking only at the bare Letter,

ret; and not at the Gospel mystery contained therein.

I shall therefore for your better information into this seasonable enquiry do these two things.

First, lay down some certain plain Rules and Principles to help us in the right reading and true understanding of the Prophets relating to the *Jews*, and those good things promised in their names, &c.

Secondly, From them draw some sound and safe Conclusions and inferences, for the better clearing of this great Question, and whereby it will appear (I doubt not) who are most concerned in the promises, the natural or spiritual *Jew*.

I. Rule.

1. Rule.

THat no promise, propheſie, or precept of the Scriptures be interpreted contrary to the Analogy of Faith, and the plain Principles aſſerted in the New Teſtament, *Rom.* 12. 6.

Goſpel Principles to be obſerved concerning the Jews.

1. *Principle.* THat Jeſus Chriſt by his death hath broken down the middle Wall of partition, and of twain hath made one new man, ſo that the believing Gentile hath the ſame priviledge with the believing Jew, being both built upon the ſame foundation of the Prophets and Apoſtles, Jeſus Chriſt being the chief Corner ſtone, *Eph.* 2. 14. to the end: inſomuch that now under the Goſpel neither Greek nor Jew, Circumciſed, *Barbarian, Scythian,* Bond or Free, but Chriſt is all, and in all, *Col.* 3. 11. and ſo he puts no difference betwixt any whoſe hearts are purified by Faith, *Acts* 15. 9. *Rom.* 3. 22. *Rom.* 10. 12. The inward Chriſtian Jew being now the only true Jew, *Rom.* 2. 28, 29. *Rev.* 2. 9. 3. 9. *Jer.* 9. 25, 26.

2. *Principle,* That the Jewiſh priviledges of being 1. of the fleſhly ſeed of *Abraham.* 2. Belonging

longing to this or the other Tribe, 3. Relating to their holy City or Nation. 4. Concerned in their Priest-hood, Temple, Altar, Sacrifices were all Typical, and by the Gospel esteemed Carnal, and Fleshly, and were all done away in Christ, *Col.* 2. 17. as may more particularly appear by the following Scripture instances.

First, As to the Natural seed of *Abraham*, *Mat.* 3. 9. *Say not within your selves we have* Abraham *to our Father but bring forth Fruits meet for Repentance and amendment of Life*, Compared, *Joh.* 8. 37, 38. *and do the works of* Abraham, *otherwise you are of your Father the Devil*, ver. 44. *Abrahams* true seed which are esteemed the seed of promise, is the believer, whether Jew or Gentile; for if they are Christs they are *Abrahams* seed and heirs according to promise, *Gal.* 3. 16. 29. 4. 28. Therefore whether to introduce a natural seed of *Abraham* to any Gospel Priviledge out of Christ doth not deny the authority of these Scriptures, and thwart the new Testament, is submitted to consideration.

Secondly, The distinction of Tribes was also Fleshly and Typical, *Phil.* 3. *If any other man thinketh he hath whereof he may trust in the Flesh, I more: Circumcised the eighth day, of the Tribe of* Benjamin *an Hebrew of the Hebrews*, which he esteemed but dung and dogs meat for the excellency and knowledge of Christ. And therefore the same *Paul* 2 *Cor.* 5. saith, *That henceforth know we no man after the flesh, yea though we have known*

Christ

Christ after the flesh, yet henceforth know we him no more. The only Tribe now is the Tribe of *Iudah* into which the Kingship, Priest-hood, is transferred, the believers being Kings and Priests, the true Jew that is only of that Tribe of *Iudah*, being the inward Spiritual heart Circumcised Jew: therefore whether to hold forth any Principles or interpret any Scriptures to uphold a distinction of Tribes in this new body and Corporation under the Gospel, whereby the natural fleshly typical seed was distinguished of old, is not to thwart Gospel-principles, and no less than to deny Christ, to be come in the flesh.

Thirdly, The City *Ierusalem* which under the Law was called the holy City was typical, and so reputed Carnal under the Gospel, and therefore as belonging to *Hagar* the Bond woman, was to be done away, and is therefore put in opposition to *Ierusalem* which is above, *viz.* the new *Ierusalem*, which is the mother of us all, *Gal.* 4. 25, 26 *Heb* 12. 22. compared with *Esay* 54. being an explanation to each other.

Therefore whether now for any to interpret any Scriptures in the Prophets speaking of *Ierusalem* a holy City to be meant a material City that is to be rebuilt, and to become a Metropolis again amongst the Nations, and to be esteemed a holy City is not certainly to advance again Mount *Zion* above Mount *Zion*, is not to set up *Hagar* above *Sarah*, to bring in the City of Bondage again to the defacing the free City the new *Ierusalem*, which

is

is above all, and the mother of us all, from whence above the free Denizens the Believers, whether Jews or Gentiles are to fetch their freedoms and Liberties?

Fourthly, That Territory called the Nation of *Judea*, whether the lesser contained betwixt *Jordan* and the West Sea, and from *Dan* to *Berſheba*, or the greater from Sea to Sea, *viz. Mediterranean*, *Aegyptian and Perſian*, and from the River, *viz. Euphrates* to the end of the Earth, taking in the *Arabian*, &c. that was called the Land of Promiſe; the Land of Reſt was typical and fleſhly, and belonged therefore to the old Covenant, and is done away and no more to be expected by the ſeed of Promiſe, the *Iſraelites*, the Believers, (though it is not denyed but that the natural Jew may according to the Letter become a Nation, and dwell even in that Territory again, becauſe they now enter into, and muſt yet enjoy another Reſt, *Heb.* 4. 5.) than that promiſed Land typical, the Believer whether Jew or Gentile being eſteemed the only choſen Generation, Holy Nation, peculiar people in the world, that either are or ever ſhall be, 1 *Pet.* 2. 9. therefore whether for any to aſſert any Doctrines to make the Verge or Bounds of any Countrey upon Earth to be now in the Goſpel days to be ſet apart for holy Ground, and entred and poſſeſſed in chief, and by way of difference and diſtinction by any of the ſeed, is not to keep up *Moſes*, and out Chriſt, and to tye up Chriſts Kingdom to a particular Region

that

that is to be over the whole World unbounded, unlimited.

Fifthly, That Priest-hood under the Law to which belonged the Temple, Service, Altar, Sacrifices was typical and done away by Christ; for as the Apostle reasons, that Priest-hood being done away and changed and brought into another Tribe, there remains of necessity a change of the Law, viz. of all the appurtenances thereto.

Therefore is the Believer the Royal Priest-hood under Christ the high Priest, 1 *Pet.* 2. 5. 9 *Heb.* 8. 1. they are the Temple, Tabernacle, the Mount *Sion*, *Eph.* 2. 19, 20, 21, 22. *Heb.* 3. 6. &c.

Their Prayers, Praises, Alms, Bodies, Spirits are the Sacrifices that in this new Testament-administration are to be only offered as the acceptable services upon that Altar, whereof they have no right to eat, that serve at the Carnal Tabernacle, *Heb.* 13. 11. Therefore whether to bring in any other Seed, Tribe, City, Nation, Priest-hood than what is established by Christ in the new Testament, is not to bring in *Moses* again and to rebuild that partition Wall that Christ Jesus by his death pulled down, is not to harden the poor Jews in their enmity and superstition, and to cast a stumbling Block before the Gentile believer, to the bringing back again into bondage?

2. Rule.

THat the new Testament Church and ministration are by the Prophets frequently represented under the names, terms, state, and condition that the old Testament Church was known by, and found in; As *Jews*, *Israelites*, and the seed of *Abraham*, *Jacob*, *Jerusalem*, *mount Zion*, &c.

Therefore doth our last new Testament Prophet, in holding forth the condition of the Church, so deliver himself in such phrases and terms, alluding in all to the old Testament Church, that we might the better understand and comprehend what the Prophets under like terms and Phrases hold out concerning it; as the Learned *Mead*, *Bernard*, and others have at large observed, and whereof you may read something in the 8 and 9*th* foregoing pages in the beginning of this Book, and to which I refer you. And therefore do they most excellently unfold the fourth Chapter of *Rev.* by comparing it with the 2 of *Numbers* the 7*th* Chapter; holding out the new Testament Church, the sealed ones under the *Jewish* Names, Tribes and Phraises.

Therefore whether for any to take these things in the Letter, when the mistery is intended, to take them in the Figure, Type, Allegory, when the

the Antitype is meant, will not be to invert the sence, and introduce great confusion? *mens legis est lex*: not the bare words, but the meaning of the Law, is the Law.

3. *Rule.*

That the *Israelites* after their Captivity had a return, and were in conjunction with the *Jews*, under one head *David* their Prince to the fulfilling of many of the Prophets, and that as well in a Literal as a Misterial sence.

As first, under *Hezekiah*, especially in the keeping of that Passover whereto many of the Tribes came, viz. *Ephraim*, *Asher*, *Manasseh*, *Issachar*, *Zebulon*; that it is said had escaped out of the hands of the Kings of *Assyria*; came up to *Hierusalem* to keep the Passover, and to pay their Tithes, offerings and first-fruits; 2 *Chron.* 30. so that there was great joy in *Hierusalem*; for since the time of *Solomon*, there was not the like in *Hierusalem*; 26. The separation between *Israel* and *Judah* having continued, during all the Kings in *Israel* for the space of 250 years.

Secondly, In the days of *Josiah* a thousand years after, who in his eighth year reformed all the Tribes, breaking down Altars, Groves, Images, taking away all the abominations out of

all the Countreys that pertain to the children of *Israel*, and made all that were present in *Israel* to serve, even to serve the Lord their God; *And all his dayes they departed not from following the Lord God of their Fathers.* 2 Chron. 34. 4, 5, 6. And kept such a Passover, that there was none like to it kept in *Israel*, from the days of *Samuel* the Prophet; neither did all the Kings of *Israel*, keep such a Passover as *Josiah* kept, and the Priests and the Levites, and all *Judah* and *Israel* that were present, and the Inhabitants of *Hierusalem*.

Thirdly, In *Zerubabells* time under him. When by the Proclamation of *Cyrus*, whom the spirit of the Lord stirred up, all the Jews or Israelites within his Territories the 130 Provinces, including the place where *Israel* was carried all *Assyria* had liberty to return, which was in these words: *That whosoever was amongst them of all his People, let him go up to* Jerusalem *which is in* Judah, *to build the house of the Lord; And whosoever remaineth of any place where he sojourneth, let the men of his place, help him with Silver, and with Gold, and with Goods*, &c. And who accordingly came up by degrees, and did under one Prince in their own Land, partake of their Legal rights and priviledges together.

Fourthly, In the Apostles dayes, it is said, *Act.* 26. 7. Unto which promise or 12 Tribes instantly serving God day and night hope to come. And *James* directs his Epistle to the 12 Tribes

and *Peter*, 1 *Pet.* 1. To them also, by all which is it not manifest, that whatever the received opinion has been, that since *Israels* captivity, they were never heard of, that there was a return in *Hezekiahs* time of many of the Tribes, and in *Iosiahs* time a hundred years after, many more of them inhabiting their own Land, under one King, and in *Zerubabells* and the *Macchabees* time afterwards all of *Davids* Line, as *Matth.* 1. and *Luke the* 3. And in the Apostles time there were Jews devout men of every Nation under Heaven, dwelling at *Hierusalem*, and the 12 Tribes were then known as *Paul*, *James*, and *Peter* discovers.

Fifthly, Mistically did the believing Jews and Israelites, whereof there were great numbers, gather under *David* their King, the Lord Jesus in conjunction with the believing *Gentile* in his new Testament, Rule, Government and Soveraignty, which in expres Terms is said by the Apostle *Iames* to be restoring the fallen Tabernacle of *David*. *Acts* 15. And a fulfilling of that blessed prophecy of *Amos*, and which is expected more amply to be fulfilled in the great Conversion and Conjunction of Jews and Gentiles, that is foretold in the latter days.

Therefore whether for any to assert, because the Prophets so often speak of a Conjunction of *Israel* and *Iudah*, and a return into their own Land, to the building City and Temple, and injoyment of legal rites and ceremonies under

one King, that therefore those prophecies are to be yet fulfilled in the Letter, is not an absolute mistake and such a sence, that necessarily offers violence to the principles of the Gospel, and not to be reconciled with the first Rule before mentioned; and not onely hardens the deluded Jews in their expectation of a Temporary Messiah, of whom they have had already so many Impostures, but teaches the Gentile Believer to Judaize also, of which there have been so many in these Latter dayes, though in a mistical and Spiritual sence, all those prophecies may admit of a larger and further Accomplishment, as before, and which with the consideration of what is fulfilled in the Letter as before may reconcile all.

4. Rule,

4. Rule.

THat the great Conversion of the Iews to Jesus Christ is not to be till the fulness of the Gentiles be come in. Luke 21. 24. Rom. 11. 25. Mat. 23. 38.

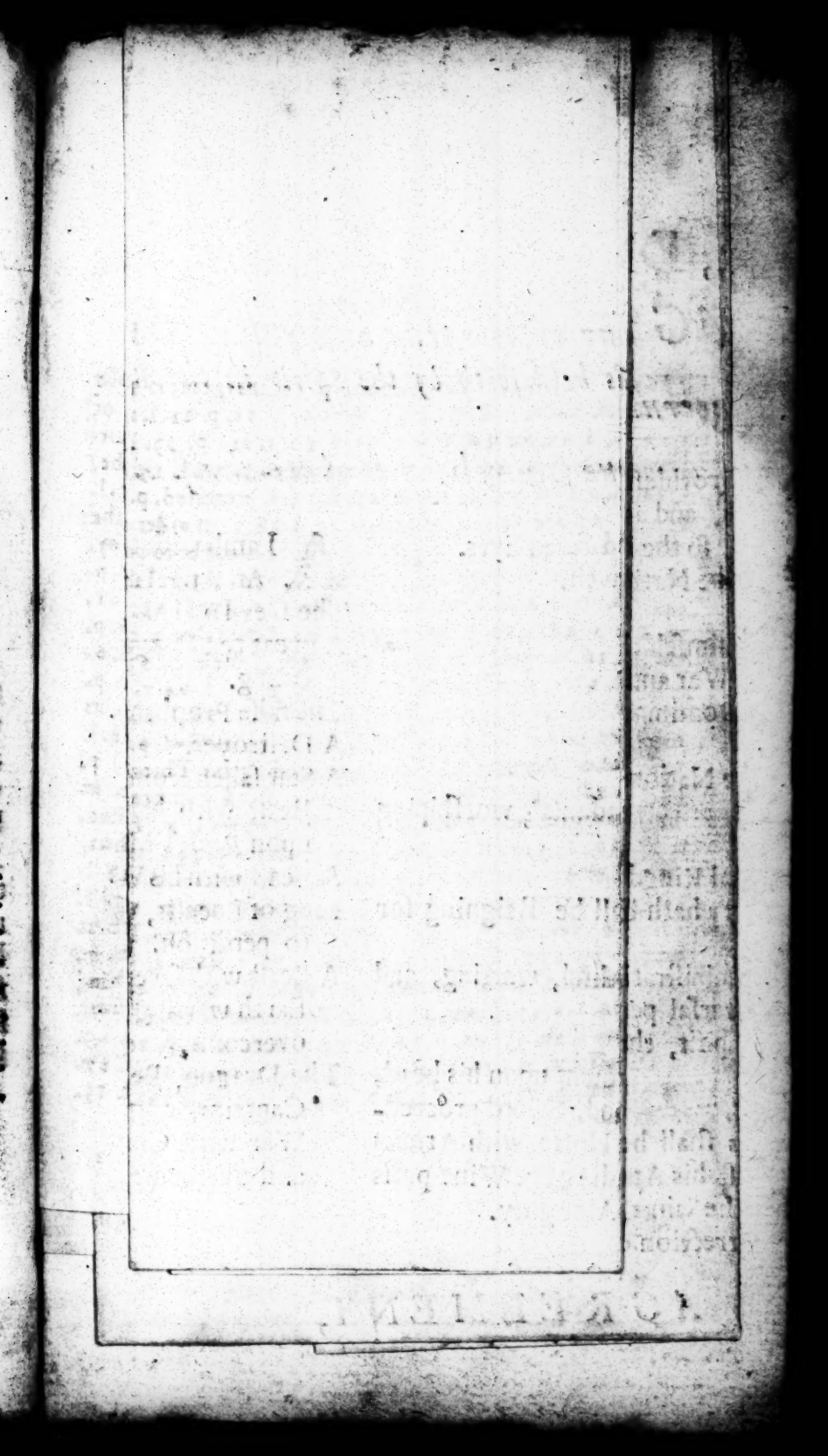
Which fulness is not to be till *Babylons* fall, and preaching the everlasting Gospel, and the erecting of the Kingdom of Jesus Christ, for they are contemporary and it is clear that the Gentile Saints, who have born the heat of the day under Antichrist, and who have kept the Commandments of God, and testimony of Jesus, must be the special instruments thereof; not the Jews who have been such blasphemers of Christ, and all by his appointments all that time. But then will they so receive the Gospel that they will bless those that come in the name of the Lord, *Mat.* 23. 38. And so in those great conversions that will be effected in that day of the Lord, amongst Jews and Gentiles, all Israel viz. The whole body of the Elect, the whole seed of *Abraham* spiritual shall be saved; which is true only in that sence, for all Israel in a natural sence shall not be saved, as *Wollebius* well observes upon *Rom.* 11.

FINIS.

You may please to take notice, that by the Authors distance from the Press, many gross mistakes (through the carelessness, if not wilfulness and malice of the Corrector) have past, to the no small interruption and prejudice of the sense in many places, which the impartial and judicious may easily discern, and will rather, 'tis hoped, candidly correct, than carp at the same, some whereof are here inserted,

Errata.

PAge 7. l. 24. r. Conviction, p. 10. margent, r. 2 *John* 2. l. 14. r. 2 *Kings* l. 15. *Rev.* 4 3. 11. p. 12. l. ult. or p. 14. l. 12. for 39: 3. 6. p. 21. l. 10. r. 25, p. 23. l. 4. r. prophecie is p. 25. l. 27. r. *Monarchies*, p. 26. l. 15. r. he, l. ult. r. *Psal* 72. 9, 10. p. 27. l. 11. r. promised, p. 30. l. 8. r. we are to understand, p. 31. l. 28. r. in order to the Whores, p. 32. l. 23. r. Enemies will be brought to pass by, p. 34. l. 1. r. Angels, l. 5. r. their, p. 36. l. 3. r. same, p. 44. l. 7. r. 4. 6. l. 16. r. of the Dead, p. 45. l. 21. r. 21. l. 2. p. 48. l. 10. r. 26. p. 54. l. ult. *Rev.* 1. for 9. r. 6. p. 58. l. 26. for held r. hold, p. 59. l. 20. r. their, p. 63. l. 6. r. 2 l. 21. r. *Rev.* 11. 11. l. 22. r. 35. p. 66. l. 24. r. 60. p. 69. l. 10. r. 60. p. 72. l. 21. r. blessed, p. 78. l. 20. r. its dignity, p. 82. l. 14. r. wiser, p. 83. l. 12. r. God. p. 84. l. 10. after Throne, r. (the Heaven being his Throne) p. 86. l. 28. l. 9. for *Rev.* r. 11. p. 127. l. 16. r. precede, in the margent add years, p. 130. l. 1. r. γέγονε l. 4. r. ibid. p. 132. l. 5. r. Relation, l. 19. r. three, p. 139. r. thus, the Lambs wife is one, p. 140. l. 7. r. women, p. 143. l. 18. r. *Exod.* 25. p. 144. l. 3. r. begat us, p. 147. l. 10. r. extend, p. 149. l. 16. r. Prophet, p. 150. l. 10. r. been, p. 157. l. 18. r. 3. p. 168. l. 12. r. Bars. l. 30. r. not defiled with women, p. 182. l. 23. r. to him, p. 184. l. 27. r. shout, p. 186. r. *Zelophehad*, l. 11. r. *Israel*, p. 190. r. 60. 35. 50. p. 197. l. 19. r. *Rev.* 4. 4. p. 204. l. 3. r. Doctrine, p. 210. l. 2. r. 2. 13. l. 5. r. by, p. 214. l. 17. dele not, p. 215. l. 10. r. 6. p. 219. l. 3. r. of, p. 222. l. 13. r. had.



Emblemical Repreſentations of the true and falſe CHURCH, *both in their Head and Members, as held forth by the Spirit in the Book of the* Revelations.

Chriſt the Head of the true Church.

A Lamb ſlain with ſeven Horns and ſeven Eyes.
An Angel deſcending from Heaven.
Michael with his Angels.
A man-child perſecuted.

The Faithful and true witneſs.
A Redeemer.
A bright and morning Star.
A Lamb with his Sealed, marked Attendants; worſhiping him upon *Zions* Mountains.
A Lamb with his Wife:
King of Saints, who was, is and ſhall be Reigning for ever.
A Lamb with called, choſen, and Faithful, warring, and overcoming.

The King of Kings with many Crowns upon his head, cloathed with a Veſture dipt in blood, Sword proceeding out of his mouth, upon a white Horſe, with Armies upon white Horſes following, treading the Wine-preſs of the fierceneſs and wrath of God Almighty.

Anti-chriſt the Head of the falſe Church.

A Lamb with two Horns and Dragons Mouth.
An Angel aſcending out of the bottomleſs Pit.
The Devil and his Angels.
A great red Dragon with ſeven Heads, ten Horns perſecuting.
The falſe Prophet with lying wonders to deceive.
A Deſtroyer.
A Star fallen from Heaven.
A Beaſt with his ſealed, Marked ones, worſhipping him upon *Rome's* Mountains.
A Beaſt with his Whore.
King of Locuſts, who was, is not, and yet is, and goeth into perdition.
A Beaſt with ſeven Heads and ten Horns, and Kings of the Earth warring with the Lamb, and his followers, and overcome.
The Dragon, Beaſt, and falſe Prophet with the Kings, Captains, mighty Men, and whole World engaging War with Chriſt in the great battel of God Almighty, and overcome, and judged by him.

Chriſts Church or Spouſe.

A Woman cloathed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.

A woman flying into the Wilderneſs, Flouds caſt out againſt her by a Dragon, perſecuted by a Beaſt, and falſe Prophet.
Virgins not defiled with men.

Angels, Stars, golden Candleſticks.
Witneſſes in Sack-cloath, ſlain and lying dead in the ſtreets.

Souls under the Altar crying for Vengeance.
A City troden under foot.
The Holy beloved City, new *Jeruſalem.*
The Tabernacle, Temple, Gods Habitation; Heaven-aſcenders, and dwellers in Heaven.

Theſe worſhip, admire and follow the Lamb, having him to inſtruct them.
Theſe the Fathers name in their fore-head.
Theſe written in the Lambs Book of Life.
Theſe get Victory over the Beaſt, refuſing his Mark, Name, Number, Worſhip, Image.
Theſe rejoyce at *Babylons* ruine.
Theſe ſhare of firſt Reſurrection, and upon them ſecond Death no power.
Theſe live and Reign as Prieſts and Kings a thouſand years.

Theſe have glory of the Earth, and Kings thereof brought unto them.

Anti-chriſts Church or Whore.

A Woman array'd in Purple and Scarlet colour, and deckt with Gold and precious Stones and Pearl, under her the Scarlet coloured Beaſt, and upon h head a name written, *Myſtery, Babylon the Great,* t Mother of Harlots and Abominations of the Earth.
A Queen, no Widow, nor ſeeing ſorrow, glorifying h ſelf, and living deliciouſly.

A common Harlot, committing Fornication with all t World.
Locuſts, Frogs, Spirits of Devils.
Beaſts out of the bottomleſs pit, ſlaying Earth-dwellers, r joycing, making merry, and ſending gifts to one a other.
A Woman drunk with the blood of the Saints.
A City advanced upon ſeven Hills.
The great City, City of the Nations, great *Babylon.*
The habitation of Devils, the hold of every foul Spiri Cage of every unclean and hateful Bird, Deſcenders int the Pit, and Dwellers upon the Earth.
Theſe adore, wonder at and wander after the Beaſt, havin his falſe Propher to deceive them.
Theſe the Beaſts mark in their Fore-heads.
Theſe are not written in the Lambs Book of Life.
Theſe ſmall and great, rich and poor, bound and free, receiv the Beaſts mark in their right hands and foreheads.
Theſe rage, blaſpheme, lament her deſolation
Theſe live not again, but ſhare of the ſecond Death.

Theſe are Priſoners, Slaves and Captives, during the thou ſand years.
Theſe the Kings of the Earth ſhall hate, tear her fleſh an burn it with fire.

Compared in their Idolatry, and filthineſs to *Sodom,* in their cruelty to Gods Church, to *Egypt, Babylon,* and *Go* and *Magog.* Their dreadful Judgements held forth in the opening of the ſeven Seals, ſounding the Wo Trumpet pouring out the ſeven Vials; by Plague, Death, Mourning, Famine and Fire; by being rewarded as ſhe hath r warded others, to be filled double, and by how much ſhe hath glorified her ſelf, and lived deliciouſly, by ſo much t have ſorrow and torment, and to be caſt into the Lake of Fire and Brimſtone to be tormented for ever.

The Agreement, Difference and Reconciliation of Brethren, to

AGREEMENT,

Concerning the Kingdom of Chriſt.

THat Jeſus Chriſt beſides a Providential, Spiritual and Miſtical Kingdom, ſhall have a Monarchical Kingdom upon the Earth, and as the four Monarchs have governed the Nations, by their Laws, Policies, and Rulers, under them: ſo the Lord Jeſus Chriſt as King of Nations, by his Laws, Policies and Rulers under him, ſhall govern the Nations and Kingdoms of this World.

That in order to his taking to himſelf this his great power (though by gift, purchaſe and inheritance he hath right thereunto) he by War and Conqueſt ſubdues the Nations, that withſtand his Righteous Authority, to make way to his Dominion.

That after the Conqueſt of the Nations, Chriſts peaceable Kingdom, and Rule takes place, and continues a thouſand years.

That the aforeſaid Monarchical Kingdom of Chriſt ſhall be univerſal, over all the World, as large as the Beaſts and Dragons Soveraignty hath been.

That through the righteous adminiſtration of Judgment and Juſtice in diſpenſing the righteous Laws of Chriſt, there ſhall be an Univerſal peace and plenty, great procreation, and encreaſe, and therein alſo the great pouring out of the Spirit, the great Converſion of *Jew* and *Gentile*, and reſtoration of the Creature.

That after the thouſand years ſhall be expired, the Nations ſhall be deceived again, revolt from Chriſts Rule, make Head againſt his Authority, and by an huge Hoſt ſhall in the *Gog Magog* Army, gather together to Battle againſt the Saints, till they be deſtroyed by fire from Heaven.

That after this comes the Reſurrection of the Dead and the Eternal Judgment.

AGREEMENT,

Concerning Chriſts perſonal coming.

THat Jeſus Chriſt himſelf ſhall perſonally come and appear upon the Earth, called his ſecond appearing, his appearing and Kingdom, his appearing upon the Throne of his Glory, his removing and deſcending from Heaven.

That this ſaid appearing ſhall be at the time of the reſtitution of all things, the time of refreſhing, and blotting out of ſin, the time when all Enemies are brought to his foot, at the time when Heaven and Earth paſs away; at the time of the bodily Reſurrection, and of the Judgment of quick and Dead.

That as to the manner of his coming it ſhall be, 1. Viſible, a coming in the Clouds of Heaven to be ſeen by every one. 2. It ſhall be exceeding glorious, both in the Fathers, his own, and Glory of all the Holy Angels and of all Saints; for all the Angels come with him, ſome being employed to gather the Elect, ſome to gather the wicked. And all the Saints and Elect ones are to come with him, as well the dead Saints who are to be raiſed and glorified, as the living Saints to be changed and glorified, and taken up together to meet him.

That he ſhall come with a ſhout, with the voice of the Archangel, with the Trump of God, wherein the Heavens being on fire ſhall be diſſolved, and paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up.

That this coming of Chriſt ſhall be ſudden, as a Thief in the night, as Lightning, as Travail upon a Woman with Child, as in the days of *Lot* and *Noah*, and as a ſnare ſhall it come on all that dwell on the Earth. For when they ſhall ſay peace and ſafety, then ſudden deſtruction cometh upon them, and they ſhall not eſcape: Calling therefore for all diligence to make calling and Election ſure, and for all watchfulneſs, leaſt at this ſudden coming we be found naked, unready, or ſleeping.

That he comes as to raiſe the dead, ſo to judge the quick and the dead at his appearing and Kingdom: And comes in flaming fire to take vengeance on them that know not God, nor obey his Goſpel; yea to execute vengeance upon all the ungodly, to glorifie, recompence, reward the righteous.

That there is an Eight-fold coming of Chriſt mentioned in Scripture, two perſonal, 1. In the Fleſh. 2. When he comes the ſecond time without ſin, when he comes to judg quick and dead at his appearing and Kingdom. Two Spiritual, 1. To Convert. 2. To Confirm. Two Miſtical, 1. In the Legal. 2. Evangelical diſpenſation. Two Providential. 1. Either in love to chaſtiſe, or wrath to judg his Enemies. 2. To comfort, redeem and ſave his people.

RECONCILIA

WHich ſaid Differences are happily and ſweetly reconciled by a due and right application of the ſaid Scriptu the diſtinction of his comings, ſcope of the place, and orderly taking place of his Kingdom, *viz.* By appl therein are things to be tranſacted, that are proper only for mortal men to act in the body, as warring and victory preaching and converting, inward and outward bleſſings, *&c.* Chriſt being not otherwiſe to be preſent in this fift is only virtually by his Laws, Rules, influence and ſpirit; though ſome Scriptures ſpeak, as though he were perſo perſonal preſence (as is proved at large in the Book) wherein are things to be tranſacted, and perſons converſt wit ing Analogy of Faith, or current of Scriptures, but a ſweet Harmony, and agreement both with promiſes and pr

touching the Monarchical Kingdom and personal coming of Christ.

DIFFERENCE.

THat the disagreement amongst brethren in this weighty point, seems principally to consist in the Application of those Scriptures, that speak of the personal coming of Christ to different times: some to take place before or upon the thousand years; Others not till after.

Some apprehending that the said personal coming, is in the smiting conquering part, upon or before the thousand years, as well as in and after the peaceable part; Others not till after the thousand years.

Some again suppose that at the same time of Christs coming to subdue Enemies, the dead Saints are raised and glorified, and the living Saints changed and glorified, and so all come together with Christ to transact with him in Chief, as well in the warring and smiting part, as peaceable part: Others that the Corporeal Resurrection and change shall not be till after.

Some also apprehend, that Jesus Christ shall upon or after his coming convert the Jews and multitude of the Gentiles to be helpfull (in their mortal state) in the carrying on the Government, during the thousand years reign in conjunction with himself and glorified Saints: Others that Christ comes to judge, Condemn and Execute the Sentence upon the wicked and unbelievers, but to convert none, the day of Grace being now past and over.

Some again conclude that after the Resurrection of the Saints, the thousand years reign, the Battle of *Gog*, shall be the general Resurrection, making a thousand years distance, betwixt the Resurrection of the just and unjust (which is indeed but a natural consequence, if the former be true) but others suppose no such space betwixt the one and the other, but to be both in one hower.

The Reasons and Scripture grounds given, why the personal coming and Saints Resurrection and change is not till after the thousand years: Why no Conversion after Christs personal coming, and why no such space betwixt the Resurrection of the just and unjust.

1. That Christ comes not personally to the smiting, warring and conquering part.
   1. Because that is held forth in Scripture to be a gradual work: By the smiting of a stone (*Dan.* 2.) upon the Image, breaking it to pieces, blowing it away by the wind as Chaff, the stones encreasing to a Mountain filling the whole Earth: by the pouring out of seven Vials gradually one after another, *Rev.* 16. Fighting with the ten horned Beast, or ten Antichristian Kingdoms, *Rev.* 1. 17. By the judging of the Whore, Afterwards fighting and vanquishing the whole world in the great Battle, *Rev.* 19. But Christs personal coming admits of no such graduation, but is sudden, quick speedy like Lightning, in a Moment, in the twinkling of an eye, as before in the Agreement. Christ only in the former by the Sword of his mouth, *viz.* by his Commission, Power, Providence.
   2. Because the one is done by material weapons of War, in an Hostile manner, leading into Captivity, killing with the Sword, as they have led into Captivity, and kill'd with the Sword: The other by flaming fire from Heaven, as in the days of *Lot*, &c.
   3. Because no room is for any such fight, the material Heavens and Earth now burnt up and past away.
   4. Because 'tis improper work, for Christ and all the glorified Saints and Angels to appear in, one Angel being enough in an invisible way to destroy in one night an hundred fourscore and five thousand.
   5. Because the Scripture is expres that Christ shall continue at the right hand of God till all his Enemies be brought to his foot or destroyed, and the last Enemy to be destroyed is death, threfore this must needs be before it.
2. That Christ comes not personally into the peaceable part to Rule and Govern the Kingdoms of this world by Laws and Policies.
   1. Because the Scripture limits his said appearing to a time beyond this, *viz.* to the dissolution of the material Heavens and Earth, therefore therein no building, planting, marrying, *&c.* or no Rule nor Government, *&c.* Till the time of restitution of all things (the old Heaven and Earth being burnt up) when the material new Heaven and Earth come on: till the time that sin is to be blotted out, which will not be till the Judgment day, till Judgment of quick and dead, till the last Enemy death be destroyed.
   2. Because 'tis utterly inconsistent with the glorified state, for mortal and immortal, vile and glorified, Heavenly and Earthly bodies, to be so familiarly conversant, as such a state calls for; the glorified Saints being as the Angels, yea as Christ himself in Glory, and he in his transcendent Glory, in the Glory of God the Father, whom no mortal eye ever saw, nor can see and live.
   3. Because such a notion vacates Christs Mediatorship before the time, taking him from the Fathers right hand in the Heavens, from within the Vail, before Ordinances abolished, Graces perfected, sin, enemies and death utterly destroyed, Christ being expresly said to reign in his Mediatory Kingdom, till all be accomplished.
   4. Because this would suppose another Enemy after death to assail Christ and the raised Saints, *viz.* the *Gog-Magog* Army.
3. That there is no Corporeal Resurrection in the smiting and conquering part, or the beginning of the thousand years.
   1. Because Christ Jesus is not then personally to appear from all the Arguments above; the Corporeal Resurrection and his coming being contemporary, which is not till above a 1000 years after.
   2. Because the Saints living and Resurrection state mentionnd *Rev.* 20. 4. upon which all this is grounded, is only the mistical Resurrection mentioned, *Rev.* 11. *Hos.* 6. *Isa.* 25. 26. *Ezek.* 37. *Dan.* 12. 2, and not Corporeal, for the Eleven Arguments in the book.
4. That there is no Conversion of Jew or Gentile after Christs personal coming.
   1. Because he comes with all the Saints and Elect ones when he comes, but this notion would, bring but a part with him.
   2. Because such apprehension vocates all the former cautions, & threatnings of deferring faith, repentance to that day.
   3. Because what can they be converted to? no Faith, Hope, Ordinances; nothing but Vision, Sense, Enjoyment, praise.
5. That there is no such space of time betwixt the Resurrections. Because both at one hour, *John* 5. in the last day, *Job* 19. 25. In the twinkling of an Eye, Saints first, the rest immediately after: the Angels that come with Christ, being employed to gather the one and the other; Christ immediately to judge the one and the other. The taking up and change in 1 *Thes.* 4. being the same with 1 *Cor.* 15. 52, at the last Trump. See the Book.

IA IION.

Scriptures concerning Christs personal coming to their proper and genuine time, to which they aptly belong, observing By applying to those places that speak of his Monarchical Kingdom, his virtual and spiritual coming and presence; because victory over Enemies, to enjoy peace, plenty, protection, procreation of Children, dispensing Laws and Governments, this fifth Monarchy as head thereof, then the Dragon or Devil was present in the four Monarchies that precede, which personally present, *Rev.* 2. 10. 13. And to those places that speak to his Kingdom of Glory, by applying them of his erst with, that are immorrtall, heavenly and glorious, wherein you will find no contradiction, nor absurdity, no thwarts and prophecies.